

[CENTENNIAL NUMBER]

ONE HUNDREDTH ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

April 6, 7, 8, 9, 1930

*With a Full Report of All
the Discourses*



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Salt Lake City, Utah

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One Hundredth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundredth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday, Monday, Tuesday, and Wednesday, April 6, 7, 8 and 9, 1930. This being the centennial anniversary of the organization of the Church, and special and appropriate services having been arranged for the celebration of this notable occasion, (including the presentation of the Pageant, "The Message of the Ages") the number of saints who had come to the city from all parts of the Church for the purpose of attending these services was far greater than at any previous conference.

The proceedings of all of the sessions of the General Conference were broadcast by radio over Station KSL of Salt Lake City.

The weather was ideal during the entire Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson, *, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, and Melvin J. Ballard, †.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, and Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jensen, Brigham H. Roberts, ‡, and Junius F. Wells.

Presidents of stakes and their counselors were unusually well represented from all the stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and a very large number of high priests, seventies, and elders, from all parts of the Church. Members of the Board of Education, and general, stake, ward and mission officers of the auxiliary organizations.

*Reed Smoot was absent, in Washington, D. C.

†John A. Widtsoe was absent, presiding over the European Mission.

‡A. William Lund was absent, presiding over the British Mission.

Mission Presidents: James H. Moyle, Eastern States; Noah S. Pond, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Elias S. Woodruff, Western States; Joseph W. McMurrin, California; William R. Sloan, Northwestern States; Charles H. Hart, Canada; Rey L. Pratt, Mexico; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

In accordance with instructions previously issued by the First Presidency of the Church, the following program was carried out in all the wards and branches of the Church, commencing at 10:00 a. m., Sunday, April 6th, except in such wards and branches where arrangements had been made for the people to assemble in their local chapels and listen, by means of radio equipment, to the services as they were broadcast from the Tabernacle in Salt Lake City:

"We thank thee, O God, for a prophet." (By choir and congregation.)

Opening prayer.

"An angel from on high." (Duet and chorus.)

Address of the First Presidency. (A copy of this address had been sent in advance to each ward and branch in the Church, and was read by one of the elders. This same message was read by President Grant at the meeting in the Tabernacle, Salt Lake City, at this same hour.)

"The Spirit of God like a fire is burning." (By choir and congregation.)

One or two brief addresses.

Sustaining the General Authorities of the Church.

Hosanna Shout. (In unison by the congregation.)

"Praise to the man who communed with Jehovah." (By choir and congregation.)

Benediction.

The first session of the Conference was held at 10 o'clock Sunday morning, April 6th, 1930.

The attendance at the meeting in the Tabernacle was limited largely to officers of priesthood quorums: the Aaronic priesthood members being seated in one group, and the Melchizedek priesthood being divided into groups of high priests, seventies, and elders. The building was crowded to capacity, every seat being taken, and the aisles and doorways and every other available space occupied.

For the benefit of those who could not be accommodated in the Tabernacle, loud speakers were installed in the Assembly Hall and Barratt Hall and on the Tabernacle grounds.

President Heber J. Grant presided.

The Salt Lake Tabernacle Choir, under the leadership of Prof. Anthony C. Lund, furnished the music for this session of the Conference.

The choir and congregation sang the hymn, "We thank thee, O God, for a prophet."

Elder Hyrum G. Smith, the Presiding Patriarch of the Church, offered the invocation.

"An angel from on high" was sung by Cyril Martin and Ida Hepworth, the choir and congregation joining in the chorus.

PRESIDENT HEBER J. GRANT

My heart is full of gratitude beyond my power to express as I look upon this wonderful audience of the priesthood of the living God, together with officers of our organizations, assembled here in conference in commemoration of the one hundredth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints.

I am about to read to you an address by the First Presidency of the Church, copies of which have been sent to all wards, stakes and missions in all countries where we have organizations of the Church. At this hour all over the world this message will be read to our people.

THE FIRST PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS TO OUR BELOVED BRETHREN AND SISTERS THROUGHOUT THE WORLD:

On this, the one hundredth anniversary of the organization of the Church, we salute you, and pray that the blessing of God our Father, and the grace and love of Jesus Christ, our Lord, may abide with you forever.

We preface our message to you by reference to the following scripture:

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the light which shineth in darkness, and the darkness comprehendeth it not."

As Moses lifted up the serpent in the wilderness, even so was the Son of God lifted up, that whosoever believeth in him shall not perish, but have eternal life.

The Church of Jesus Christ of Latter-day Saints, through its presidency, reaffirms the truths set forth in the above scripture, and calls upon its members in all parts of the world to rededicate their lives to the service of the Master and the establishment of his kingdom upon earth.

From the beginning of time, as we count it, to the present, God our Father has, at divers times, both by his own voice and the voice of his inspired prophets, declared that he would send to earth his only begotten Son, that through him, by means of the resurrection, of which our Lord was the first fruits, mankind might be redeemed from the

penalty of death, to which all flesh is heir and by obedience to the law of righteous living, which he taught and exemplified in his life, be cleansed from personal sin and made heirs to the Kingdom of Heaven.

In songs of praise the Psalmist declared his coming. In ecstasy the prophet Isaiah looked forward to the day when he would manifest himself among men, and, by foreknowledge which came from the Father, announced the details of his death and the dire consequences of his crucifixion.

The Redeemer himself declared, notwithstanding the apparent failure of his mission and ministry as it applied to the generation to which he brought the message of salvation, that at a period of time then in the remote future, a period designated as the latter-days, the Dispensation of the Fulness of Times, he would again reveal himself, would re-establish his Church upon earth, and come to reign in triumph and majesty over his people.

In humility, and with full consciousness of the responsibility involved, we bear witness to the people of the world that with the appearance of the Father and the Son to the Prophet Joseph Smith, in the early spring of 1820, the greatest gospel dispensation of all time was ushered in, a dispensation of light, radiating from the presence of God, illuminating the minds of men, increasing intelligence and knowledge, which is the glory of God, and by the application of which the past one hundred years have been made the Miracle Century of the ages.

The increase of scientific knowledge, invention, industrial development; the harnessing of the forces of the universe and adapting them to the comfort and convenience of man, have reached a degree of perfection not dreamed of by people who lived when the past century was ushered in.

In 1830 Abraham Lincoln attained his majority. He was still pursuing his studies by the light of a tallow dip, or pine knot, because there was nothing better to be had; and it was under these circumstances that he prepared himself to become the foremost citizen of his country, thirty years later.

Since that time our system of education has undergone a miraculous change. The log or little brick school-house of a century ago has been supplanted by temples of learning, in which our children enjoy conveniences and comforts that the wealth of kingdoms could not, at that time, have provided. They have maps of the world before them, books treating all known subjects, teachers better informed upon the subjects taught, heat provided; and when they require light they touch a button and the electric current does the rest.

Agriculture, the foundation upon which the very existence of the human race is builded, was still in a primitive condition. Men harvested with a scythe or sickle the grain which grew in their fields, and threshed it with a flail.

A man now sits upon a machine, and at one operation, reaps, threshes and sacks ten acres of grain, with less fatigue than he formerly harvested one.

Women carded and spun the wool and wove the cloth with which they and their children were clothed.

The cards, spinning wheel, and loom have passed. They are now to be seen only as heirlooms or sacredly cherished souvenirs.

Possibly no other human agency has greater influence upon civilization and the development of the people of the world than that which provides quick and easy transportation of people and things from place to place. By it individuals, communities, and nations come to know each other better, exchange of commodities is made possible, and the commerce of the world is maintained.

For this purpose roads made by men thread the world. We travel over them now on bands of steel, in luxurious motor cars, in floating palaces, or through the air.

Only yesterday these roads were mere trails, blazed by fearless, intrepid men, through unknown forests, over snow-clad mountains, across trackless deserts or uncharted seas.

In fulfilment of the words uttered by inspired prophets, thousands of years ago, the wooden boats in which we sailed the seas at the beginning of the past century have been supplanted by floating palaces of steel, in which we ride the waves or navigate the ocean's depths in safety.

For silver the Lord has given us gold, which has become the basis of exchange throughout the civilized world; while iron takes the place of wood and stone in construction.

By the application of scientific methods, which have been revealed during the past century, the profession of medicine and surgery has brought to the people of the world relief from the most dreaded diseases, which devastated communities and at times threatened the very existence of mankind.

Undoubtedly the greatest miracle of the century is the accomplishment by which the human voice, with the personality of the speaker, may be indefinitely preserved and reproduced with every detail of originality.

Whether uttered in the frozen arctics, or from the jungles of the tropics, without visible means of conduct, the human voice instantly circles the earth, thus overcoming the hitherto insurmountable barrier of both time and space.

Contemplating these accomplishments of the past century, to which but brief reference has been made, we are led to exclaim:

Great and marvelous are thy ways, O Lord
From eternity to eternity Thou art the same!
Thy purposes fail not, neither are there any
who can stay Thy hand!

THE CHURCH

The Annunciation. As the glory of the Lord shone round about shepherds, who kept watch over their flocks by night upon the hills of Judea, and the angel of the Lord announced to them that there had

been born that day, in the city of David, a Savior, who was Christ the Lord, the light of the Christian Dispensation burst forth upon the world.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

The heavens were illuminated by the glory of the Lord, the heavenly host shouted hosannas as the Babe of Bethlehem, the Son of God, the Only Begotten of the Father in the flesh, he who was to become the Savior of mankind, was born into the world.

From the time of his birth to the day of his crucifixion, Satan, that old serpent, the devil, the enemy of all that is good, he who by his wiles and deception tempted our first parents and brought death into the world, sought the destruction of our Lord.

Kings persecuted him, because they knew and feared his power. The learned and wealthy spurned him, because of his humble birth; while the ignorant, not understanding, left him in derision.

The personal ministry of Jesus was of short duration. But thirty-three years elapsed from the time of his birth to the day of his crucifixion, and but a small portion of this time was devoted to his ministry. From the time of the delivery of his great sermon on the Mount, but three years elapsed until his death.

During the brief period of his ministry he effected the organization of his Church, selected twelve apostles, upon whom, with Peter at their head, he conferred the keys of the priesthood, and to whom he made plain the organization of his Church and the doctrines of his Gospel, by obedience to which mankind may be redeemed and brought back into the presence of God. This accomplished, he declared his mortal mission completed, and went to his death with the sublime prayer upon his lips that his Father would pardon those who were responsible for his crucifixion. In their ignorance they knew not what they had done.

THE FIRST CENTURY OF THE PRIMITIVE CHURCH

During the first century of the Christian Era, Octavius, Caligula, Nero, Vespasian and his son Titus, all of whom were bitter persecutors of the Church, occupied the throne of Rome.

Pagan Rome had become the mistress of the world. From the time of the crucifixion of Jesus, persecution of the Christians had been merciless and wicked beyond expression. During the reign of Caligula and Nero, who were more brute than human, Christian men were slain without mercy, while their wives and daughters were carried away to Rome, to be sold to the highest bidder, or distributed to a depraved soldiery.

Men, women, and children were cast into the great amphitheater at Rome, to be torn by wild beasts or fight for their lives, for the entertainment of these inhuman monsters. Christians, their bodies covered

with combustibles, were made to stand upon the walls, to be burned, in order that light might be provided for the spectacle below.

To deprive Christians of life was not sufficient. Every cruel means of torture that the human mind could suggest, which might add to the suffering of the victim, was applied.

The falling away which had been predicted by the prophets had come. The man of sin, the son of perdition, was revealed, who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. (2nd Thessalonians 2:3-4).

Thus centuries passed, centuries during which darkness covered the earth and gross darkness the minds of the people, centuries during which Satan, in an orgy of Pagan idolatry, ruled the world.

A NEW GOSPEL DISPENSATION

The opening of a new gospel dispensation was not a thing of chance. Jesus Christ, through his messenger, had declared to John while he was upon the isle of Patmos, that an angel would come flying through the midst of the heavens, having the everlasting Gospel to preach to them that dwell upon the earth, calling them back to the worship of God who is the Maker of the heavens and the earth, the sea and the fountains of water. The Redeemer himself had declared that before the time of his glorious appearance, to assume his rightful place among his people, the Gospel of his kingdom should be preached in all the world, for a witness unto all nations, before the coming of the end.

As the time of the restoration of the Gospel was clearly indicated, so was the gathering place of those who would accept the truth definitely declared. The prophet Isaiah had said that it should come to pass in the last days, that the mountain of the Lord's house would be established in the top of the mountains, and be exalted above the hills, and that people from all nations would flow unto it. Many people, he declared, would go and say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." For what purpose? That they might be taught the way of the Lord, and learn to walk in his paths.

At the time of the calling of Abraham, the Lord entered into covenants with him and his posterity, in which he promised that Palestine should be theirs for an everlasting heritage. This promise was repeated to Isaac, and confirmed upon the head of Jacob.

Prior to his death our father Jacob called his twelve sons to him, blessed them, and defined the future of their posterity, adding little to that which had before been promised, until he laid his hands upon the head of Joseph and not only conferred upon him the blessing and heritage of his fathers, but also declared that his heritage prevailed above that of his progenitors, unto the utmost bounds of the Everlasting Hills, to a land choice above all other lands, a land rich in the blessings of the earth, of the heavens above, and the sea beneath.

Upon Ephraim, the younger of the two sons born to Joseph during his sojourn in Egypt, he sealed the heirship to the blessings and promises conferred upon his father.

While Satan held the world in spiritual darkness, by means of priestcraft and idolatry, he shackled the masses with the chains of kingcraft, and thus held the world in both spiritual and civil bondage.

As the time of the end drew nearer, God's Spirit descended upon men, impelling them to break the shackles of idolatry and priestcraft with which they were bound.

When John Wycliffe, John Huss, and William Tyndale, (all of whom suffered martyrdom for their faith) Martin Luther and others, gave the Holy Scriptures to the people of the world, and in the strength of Israel's God declared the truth, the beginning of the end had come.

When the people of Great Britain wrung from King John the Magna Charta, when Oliver Cromwell later cut off the head of King Charles the First, and the Covenanters of Scotland took up arms against the then dominant church, the morning star of hope arose, heralding the sunshine of a brighter day.

The coming of Columbus to America had been foretold centuries before he sailed from the port of Palos, in Spain. The Spirit of the Lord was upon him, was his guide and protector in his great adventure, and led him to the shores of a new world.

It was not by chance that the Puritans left their native land and sailed away to the shores of New England, and that others followed later. They were the advance guard of the army of the Lord, predestined to establish the God-given system of government under which we live, and to make of America, which is the land of Joseph, the gathering place of Ephraim, an asylum for the oppressed of all nations, and prepare the way for the restoration of the Gospel of Christ and the reestablishment of his Church upon earth. It was under these circumstances and others of which the Lord was the author, that the stage was set for the raising of the curtain upon the opening scene of the Dispensation of the Fulness of Times.

As the Christian Dispensation was ushered in, the glory of the Lord shone round about the shepherds who kept watch over their flocks by night upon the hills of Judea, while the voice of the angel of the Lord declared the Babe of Bethlehem to be the Savior of the world.

So also the glory of the Lord overshadowed Joseph Smith, and God himself, in the glory and majesty of his person, with his Only Begotten Son, Jehovah, revealed himself in vision, and with his own voice designated Joseph Smith to be the instrument through whom the greatest gospel dispensation of the ages was to be ushered in.

There was nothing of ostentation, pageantry or dramatic display: it was a simple, solemn occasion, superlatively glorious and impressive beyond expression.

The voice of the Lord, which had been silent for ages, was heard again. Again that divine message, so oft repeated, was delivered: "This is my Beloved Son. Hear him!" The personality of the Father and his Only Begotten Son was again revealed that mankind may know them as they are.

Of his first vision Joseph Smith says:

"After I had retired to the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time that I was doomed to sudden destruction.

"But, exerting all my power to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!"

When the Apostle Paul appeared before King Agrippa and Festus, the Roman Procurator, he declared that Jesus Christ, who had been crucified upon Calvary, was risen from the dead; that he lived and had appeared to him in a cloud of light, calling him to be his messenger to the Gentiles. Festus, in amazement, cried out: "Paul, thou art beside thyself; much learning doth make thee mad." But Paul replied—"I am not mad, most noble Festus, but speak forth the words of truth and soberness."

In like manner Joseph Smith, an obscure country boy, fifteen years of age, when he related to certain sectarian ministers of the neighborhood that he had received a heavenly vision, was made the victim of ridicule and bitter persecution.

Men flew into passion as they declared that it was all from the devil, that there were no such things as visions and revelations in these days; that all such things had ceased with the Apostles, and that there would never be any more of them.

Satan again manifested his power and determination to frustrate the will of Christ, that he might maintain his dominion over the world and continue to hold captive the souls of men. From that hour he raged in the hearts of the wicked, until he finally encompassed the death of the Prophet; not, however, until he had accomplished the work which the Lord had sent him into the world to do.

Like Paul, Joseph Smith, during the three years intervening after his vision, steadfastly maintained that in vision he had seen the Father and the Son, and had heard the voice of the Lord.

On the evening of September 21, 1823, he had retired as usual to his bed room for the night, a night fraught with events of which he had not dreamed, events of supreme importance to him and to the people of the world. He says:

"While I was thus in the act of calling upon God I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me.

"He called me by name, and said that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people."

This messenger revealed to Joseph Smith that there was a book deposited, written upon gold plates, giving an account of the ancient inhabitants of America and the source from whence they came, and that the plates would later be delivered into his hands to be translated and published to the world.

On the twenty-third day of September, 1827, the plates containing the record of the Book of Mormon were delivered to Joseph Smith who, by the gift and power of God, translated the characters which were engraven upon them.

The Book of Mormon does not in any degree conflict with or take the place of the Holy Bible, but is the strongest corroborative evidence in existence of the divine origin of that sacred record. It has been before the world for more than a century, during which time no statement contained in it, whether it refers to the civil history or the religion of the people who kept the record, has been proved to be untrue.

As the translation of the characters engraven upon the plates on which the Nephite record was kept proceeded Joseph Smith discovered that the doctrine of baptism was taught and practised by the Nephite people. Desiring to better understand this principle he did as he had done before, went with Oliver Cowdery, his scribe, into the woods, and engaged in earnest prayer. The following is quoted from his own words:

"While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us he ordained us, saying:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

"The messenger who visited us on this occasion and conferred this priesthood upon us, said his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchizedek, which priesthood, he said, would in due time be conferred upon us."

With this ordination, and the restoration of the Melchizedek

Priesthood which was later conferred as promised, the fulness of the keys and authority of the Priesthood of Almighty God, which had for centuries been lost to mankind, was restored and has remained with the Church in unbroken succession until the present time.

With the restoration of the priesthood the way was open for the preaching of the Gospel, the administration of the ordinances pertaining thereto, and the organization of the Church.

On the sixth day of April, one hundred years ago today, Joseph Smith, with five others who had accepted the message of the restored Gospel, met at the home of Peter Whitmer, Sr., at Fayette, Seneca County, New York. The sacrament of bread and wine was administered and the Church of Jesus Christ of Latter-day Saints organized.

In his sermon on the Mount the Master declares that a tree is known by the fruit which it produces. We do not gather grapes from thorns nor figs from thistles. A bitter fountain cannot bring forth good water, nor does a good fountain bring forth bitter water. By this unchangeable law we ask the world to judge the accomplishments of the Church during the past century.

It was after his resurrection that the Master commissioned his disciples to go into all the world and preach the Gospel to all people, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In like manner have the disciples of Christ in the present dispensation, his Apostles, High Priests, Seventies, (who are his especially chosen ministry) and the Elders of the Church, carried the glad tidings of the restored Gospel to every part of the civilized world during the century past, and wherever the message has been proclaimed there have been honest souls who have accepted it and gathered to Zion, in fulfillment of the words of the ancient prophets.

The mountain of the Lord's house has been established in the top of the mountains, and people from all nations have flowed unto it. Through the blessings of the Lord upon their labors the desert has been subdued and made to blossom as the rose. Solitary places have been made glad because of them. Cities have been established, springs of water have broken out which have given life to the thirsty land, music, and the voices of children are heard in the streets where desolation and silence had reigned for ages.

Temples have been erected in which the work of redemption has been done for an innumerable host of the living and the dead.

Many thousands have been brought from the poverty and distress of the old world to this blessed land of Joseph, to become wealthy and be made happy as they have participated in the blessings which the Lord our God has pronounced upon it.

Looking backward to the organization of the Church, which occurred under the most humble and, to the world, obscure circumstances, and following its history through persecution, poverty, and distress, can it be denied that a great and marvelous work has been accomplished, that the promises of the Lord have been fulfilled, and his power to accomplish that to which he sets his hand to do, manifested?

Let glory and honor be ascribed unto God our Father, through Jesus Christ, his Son, forever, for he is the author of it all.

WHAT OF THE FUTURE

The future, as outlined in the predictions of the ancient prophets and confirmed by modern revelation, is pregnant with hope for the Church.

Jesus Christ our Lord said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

With the present momentum with which the people of the world are moving forward in the determination of truth in every field of human endeavor, the outlook for the future passes beyond the vision of human comprehension.

Jesus Christ, referring to the time when he would manifest himself in the latter days, declared that whereas he manifested himself to his own people in the meridian of time and they rejected him, in the latter days he would come first to the Gentiles, and then to the house of Israel. He says:

"When the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel. But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled."

"At that time, saith the Lord, I will remember the covenant which I have made with my people who are of the house of Israel, and will send my gospel to them."

"And it shall come to pass that I will establish my people, O house of Israel, and I will remember the covenant which I have made with my people, and I have covenanted with them that I would gather them together, in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

"And behold, this people (the Nephites) will I establish in this land, (America) and it shall be a new Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. And then shall be brought to pass that which is written:

"Awake, awake again and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City. For thenceforth there shall no more come into thee the uncircumcised and the unclean: For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money."

From the words of the Prophet Daniel we quote the following:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

John, the beloved disciple of our Lord, says:

"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: And I John saw the Holy City, New Jerusalem,

coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven, saying: Behold the tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

"And the Lord shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

With this glorious vision of the future, to which we look forward, we exhort our brethren and sisters to put their houses in order, that they may be prepared for that which is to come.

Refrain from evil; do that which is good. Visit the sick, comfort those who are in sorrow, clothe the naked, feed the hungry, care for the widow and the fatherless. Observe the laws of health which the Lord has revealed, and keep yourselves unspotted from the sins of the world. Pay your tithes and offerings, and the Lord will open the windows of heaven and pour out blessings until there shall not be room to contain them. Be obedient to the laws of God and the civil laws of the country in which you reside, and uphold and honor those who are chosen to administer them.

To the people of the world we send our blessing, and bear witness to them that God lives, that Jesus Christ is his Only Begotten Son, the Redeemer of the world. We call upon all men to come unto him, that through his grace they may attain to eternal life and an inheritance with him in the kingdom of his Father.

*Heber J. Grant,
Anthony W. Ivins,
Charles W. Nibley,*

The First Presidency.

PRESIDENT ANTHONY W. IVINS

In spite of my efforts at self-control I have been overcome with emotion as I have looked upon the faces of this large congregation of men, with a few women, the like of which, so far as we are aware, has never before been seen in the history of the world.

CHANGES WROUGHT IN LAST CENTURY

Looking backward, as we have all undoubtedly done, contemplating the changes which have come to the world since the organization of the Church, one hundred years ago, the absorbing thought which has come to me is one of gratitude because of the fact that it has been my destiny, with you, my brethren and sisters, to have been a participant in its marvelous activities.

I have gone back over the long and winding road, which the people of the world have traveled since we have record of their existence,

with its well marked sign-boards which tell us that if we will follow them they will lead us back to the presence of God from whence we came, but from which we have strayed and gone far afield, until the road has brought us to where we are today.

GOD'S DIRECTING HAND

In it all I appear to see the hand of divinity constantly directing, and hear the voice of our Father who is in heaven calling us back to the straight road, and frequently, unconsciously to them, impressing the minds of men, impelling them resistlessly onward to the accomplishment of a divine purpose, the redemption of the human family, that they may achieve eternal life.

"In the beginning God created the heaven and the earth." Of the method by which this was accomplished we have little knowledge: we do know, however, that the earth was created, because we find ourselves here upon it.

And, "God created man in his own image, in the image of God created he him, male and female created he them."

And he gave man dominion over the earth, and all that is upon it, and commanded him to subdue the earth, and make it fruitful. He made plain the fact that this could only be accomplished by effort, by the sweat of the brow; that being endowed with reason man was to think, to strive, and thus find out truth and apply it, in order that the earth might be brought under subjection to his will. For the intelligence and will of man is a part of godliness which the Father has bestowed upon all of his children, and will, if properly applied and developed, make man like unto his Creator.

Of the antediluvian people who occupied the earth upon which we dwell we know but little. Their history, covering a period of 1,500 years, is told in the Bible on a dozen small pages.

Of the new race of men which descended from Noah, our ancestor, we have more definite information. It is a fact, however, that there is much of obscurity and doubt surrounding their early history.

It is these latter people that I have followed with greater interest, because it is to them that we more directly trace our ancestry, and it was with them, through Abraham our father, that the Lord entered into a new covenant which is now in course of fulfilment.

According to the best available information the expansion and development of the sons of Noah and their posterity had its beginning along the upper reaches of the Euphrates and Tigris rivers, and extended south from that point to the plains of Shiner, in Mesopotamia.

We are told that Ham, the son of Noah, begat Cush who was the father of Nimrod, the founder of Babylon, which became the greatest city of its time, while Asshur, the son of Shem, established his people on the Tigris, and built the city of Nineveh.

Egypt was occupied by the descendants of Ham, through Pharaoh, the son of Egyptus, who was the daughter of Ham.

Assyria, the Asshur of the Hebrews, of which Nineveh was the

principal city; Chaldea, of which Babylon was the capitol; and Egypt, among the earliest nations of which we have record, are all closely associated with the Israelitish people, each having exercised a powerful influence upon their character and history.

It was from Chaldea that the Lord called Abraham, and entered into covenant with him in which he promised that he would make of him a people, by comparison as numerous as the stars of heaven, or the grains of sand upon the seashore. Abraham was at the time a childless man, one hundred years of age.

COVENANT WITH ABRAHAM

To properly comprehend the occurrences of the past century one must be familiar with the covenant entered into by the Lord with Abraham and the history of the Israelitish people from that time until the present. The Lord declared that covenant to be eternal, everlasting, which means that it would not end until the promises made had been realized. In part the covenant declared that through Abraham and his seed all nations of the world should be blessed.

It is through the descendants of Abraham that the Holy Bible has come down to us, the book which has done more to civilize and stabilize the world than all others which have been published. It has given to us the fundamentals of our system of government and the laws under which its affairs are administered. From the family of Abraham the Lord has raised up his ancient and modern prophets, and most important of all, Jesus Christ, his Only Begotten Son, through whom redemption from death and salvation in the kingdom of our Father is made possible to mankind. What have we that is of indispensable value to humanity which has not come to us through the Israelitish race?

During the past weeks I have been thinking of these things and associating them with the secular history of the world. By this method alone am I able to reach satisfactory conclusions regarding the contents and meaning of the scripture, and my studies justify the statement which I now make: In Abraham and his seed all nations of the earth have been blessed.

With the birth of Jacob the Israelitish race had its real beginning. Jacob who was first called Israel; Jacob who was the father of twelve sons, and to whom the promises made to his grandfather, Abraham, were reconfirmed, and greatly enlarged. In order that I may be properly understood, permit me to make this brief observation:

THE HISTORY OF THE CHOSEN RACE

It has become common usage to associate the word Israel with the Jewish people only, which is a great error. While it is true that all Jewish people are Israelites, it is equally true that there are Israelitish people that are not Jews.

Judah, with whom the tribe of Benjamin united, was but one of the twelve tribes at the time when ten of these tribes revolted during the reign of Rehoboam, the son of Solomon, and under Jeroboam, the

son of Nebat, established an independent kingdom, with their capitol city at Samaria, in northern Palestine.

I have gone with Jacob and his sons into Egypt, been with them in their prosperity in the land of Goshen, while Egypt was under control of the Hyksos, or Shepherd Kings, their own kinsmen, and in their distress and servitude after the native princes of Egypt came down the Nile, defeated and drove out the Hyksos, and repossessed their native land.

I have followed them in their exodus from Egypt under the great prophet Moses, and in their forty years sojourn in the wilderness. I have been with them in the conquest of the promised land, in their final ascendancy to a great kingdom under David, and rejoiced with them during the peaceful reign of King Solomon, when Israel realized her golden age.

In sorrow I have seen the return of this chosen people from the worship of the God of their fathers to the worship of idols, which brought dissolution and final subjugation by surrounding nations. I have seen the Ten Tribes carried away captive by the Assyrians, while Judah suffered the same fate at the hands of the Babylonians, and was later scattered by pagan Rome to the four corners of the earth.

To one who does not understand it may appear that the promise made by the Lord had failed. Israel had possessed the promised land as he had said that they should, but through transgression had lost their heritage to other nations, notwithstanding the fact that the Lord had declared that heritage to be eternal.

Has the promise made to Abraham failed? Are the Ten Tribes of Israel lost to the world forever? Is Judah to be forever a wanderer without a country which he can call his own? Emphatically, no.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd does his flock.

"For thus sayeth the Lord: Behold I will bring them from the north country, and gather them from the coast of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither.

"They shall come with weeping, and with supplications will I lead them. * * For I am a father to Israel, and Ephraim is my first born."

Thus has the Lord spoken through his chosen prophets, and his word will not fail.

Centuries before, while the Israelitish people were still in possession of the promised land, the Lord through his prophets had predicted their downfall, that they would be scattered among all nations, but would ultimately be gathered and restored to their promised heritage. The time for the realization of this latter promise is near at hand.

Babylon, at the time of the Jewish captivity, was referred to by Daniel the prophet as having dominion over all the earth. Nebuchadnezzar its king was called the King of Kings. The kingdom was thought to be so strong that it would never be overthrown. The Lord, however, had long before decreed its fall, and his prophets had declared

that Babylon should become as Sodom and Gomorrah and that it should never be rebuilt or inhabited again.

The opening scene of the great drama which was to bring to pass the redemption of the house of Israel occurred when the Medo-Persian army, under Cyrus, effected the conquest of Babylonia, during the reign of Belshazzar, the son of Nebuchadnezzar, and established the powerful Medo-Persian kingdom in its stead.

I have been with Alexander of Macedon as he crossed the Hellespont from Greece, and with his comparatively small army fought the battles of Granicus, Issus and Arbela where he utterly destroyed the great Medo-Persian army which Darius had collected, and established himself as master of Asia from the Mediterranean sea to the mouth of the Nile, a country fifty times larger in area and population than his own.

I have been with the Roman legions as they swept through Asia, destroying the smaller kingdoms which Alexander had set up, and in their campaign in northern Europe, which made them masters of the then known world.

I have been with Mark Anthony and Octavius at Actium, where they struggled for the mastery of Rome, and have seen that mighty empire crumble and fall.

These have all been turning points in the affairs of the world, which have entirely changed what might otherwise have been its history. It was not the will of the Lord that despotic rule should be permanently established and maintained upon the earth. This was proven in modern times when Napoleon met his Waterloo, and in our own day when ambition prompted a crowned head in Europe to seek the establishment of world dominion.

In all of this I have seen the finger of the Lord pointing to a time when: The God of heaven will set up a kingdom which shall never be destroyed, or given to other people, but will stand forever; when he will establish peace upon earth and good will among men; when nation shall not lift up sword against nation, neither shall they learn war any more.

A CHOICE LAND

Oh, my beloved brethren and sisters, I beseech you to study the word of the Lord, as it is contained in holy writ. You will then know that the present is inextricably associated with the remote past to which I have referred as it is to the future which is before us. You will know that you have been given a land which is choice above all others. You will discover that the ancient prophets saw this land of America, and declared its destiny. You will know the conditions upon which our nation is to be perpetuated, or, on the other hand, because of our lack of faith in God, take its place among those mighty nations to which I have referred and pass into oblivion.

Where much is given much is required. This is the land of Joseph, it is the land of Zion, a land choice above all other lands. The Lord our God has decreed that whatsoever nation shall inhabit it shall

be free from bondage, free from all other nations, if they will but serve the God of the land, which is Jesus Christ. These are not my words, but the words of the Lord, our God. They are binding upon us, as they have been binding upon other great nations which have occupied the American continent in times past. They imply more than a tacit or perfunctory profession of faith in Christ our Lord. We are to render service to him.

TRUE SERVICE

When asked what the word service implied the Redeemer answered: "Thou shalt love the Lord thy God with all thy heart. Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother, and love thy neighbor as thyself." Simple requirements embodying the fundamentals of perfect Christian life.

If we love the Lord it will be a pleasure to serve him. We could not, if we love him, be guilty of murder. The fact that murder is of almost daily occurrence is evidence that this great commandment is not properly observed. Next to murder the Lord has declared that the contamination of the fountains of life through the promiscuous intercourse of sexes is an abomination in his sight.

STANDARDS OF THE LATTER-DAY SAINTS

The Church of Jesus Christ of Latter-day Saints stands irrevocably committed to the observance of sexual purity. It recognizes no double standard of morality. It demands the same standard of virtue from its men that it does from its women members, and recognizes no circumstance or condition which justifies sexual association except in virtuous and legal wedlock. This the Church recognizes to be not only approved of the Lord but in direct compliance with his command.

KEEPING THE LAWS OF GOD AND OF COUNTRY

"Thou shalt not steal."

Any person who knowingly deprives another of that which rightfully belongs to him, without giving value received for it, is guilty of theft, no matter what the process may be by which the transaction is made.

"Thou shalt not bear false witness."

The frequency with which this commandment is disregarded by men and women who appear in our courts under oath to tell the truth, is evidence of needed reform.

If we would only put into practice these simple requirements, and we could do so if we would, what a glorious place this world of ours would be in which to live.

You may ask—Why call attention to these conditions while you provide no remedy for them? The remedy is simple, and can be made effective.

Paraphrasing the words of Abraham Lincoln: Let every member of the Church, from its president, its priest or pastor, to the humblest member, and every citizen of the United States of America, from the highest elective or appointive officer, to the humblest citizen, here and now highly resolve that the faith in God manifested by our fathers, who bequeathed to us the priceless heritage of liberty which we now enjoy in this chosen land, shall not perish from the earth, but endure forever. This done we are secure, without it we have no guarantee.

I am not prophesying evil of my country. I love it. I love its people, and believe in them. I do not believe that they will carelessly surrender the God-given principles of liberty and justice bequeathed to them into the hands of aliens who would trample them under foot, and turn back the wheels of human progress to the dark ages, from the ignorance and bigotry of which we have been rescued by the hand of the God of our fathers.

I know that there are those who will not agree with me in my conclusions. Neither have they believed the words of those who have taught these things in the past.

MORONI'S WORDS APPLICABLE NOW

When the Lord commanded Moroni to write the things which are contained in the Book of Mormon, which is the sacred record of the hand-dealings of the Lord with the Nephite people, Moroni said:

"Lord, the Gentiles will mock at these things."

The reply was:

"Fools mock, but they shall mourn, and my grace is sufficient for the meek, that they shall take no advantage of your weakness."

I can think of no words of conclusion more appropriate than the words of this chosen prophet of the Lord:

"And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

"And wo be unto the children of men if this shall be the case. * * *

"And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, as one speaking out of the dust? * * *

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing."

These last words of Moroni I commend to you for your consideration, my brethren and sisters.

BLESSINGS UPON ALL WHO SEEK RIGHTEOUSNESS

May the blessings of the Lord be upon you. May his protecting hand be over you, and the guidance of the Holy Spirit direct you and abide with you and all who seek to establish righteousness and justice upon the earth; that God's kingdom may be established and his will

be done on earth as it is in heaven. This is my humble prayer, my brethren and sisters, in your behalf and in behalf of all the world. Amen.

The choir rendered the anthem, "Hosanna! Hallelujah!" words and music written by Evan Stephens for this occasion:

Hosanna, Hallelujah!
With heart and voice uniting,
Hosanna, hallelujah,
In joyous accord,
We sing to the Lord,
Hosanna, hallelujah,
We sing to the Lord.
Hosanna, Hallelujah, Amen.

Sing, O ye ransom'd,
Ye ransom'd of the Lord,
Ye who the Gospel received and kept his word,
Yea, ye pure in heart rejoice,
Ye who know the Shepherd's voice.
Sing, O sing ye with joyful heart and voice.
Sing ye with gladness,
With gladness and rejoice.

PRESIDENT HEBER J. GRANT

President Grant announced that he would present to the congregation the General Authorities of the Church, and that they would be voted upon by the various orders of the priesthood separately and also by the entire assembly.

The President then read the list of General Authorities as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

FIRST COUNCIL OF SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

Joseph W. McMurrin

Rey L. Pratt

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

The order of voting was by groups as follows:

First—The First Presidency.

Second—The Council of the Twelve and the Presiding Patriarch.

Third—The First Council of Seventy.

Fourth—The Presiding Bishopric.

Fifth—High Priests.

Sixth—Seventies.

Seventh—Elders.

Eighth—Aaronic Priesthood (Priests, Teachers and Deacons).

Ninth—The entire assembly.

As each group arose, in response to the request of President Grant, they were asked by him: "Do you sustain the General Authorities of the Church whose names have just been read, in the positions mentioned? If so, raise your right hands." In each instance, following the response, an opportunity was given for any who cared to vote in the negative to do so.

The voting throughout was unanimous in the affirmative.

Immediately following the sustaining of the General Authorities, the entire assembly arose to their feet, and under the leadership of President Heber J. Grant, gave the Hosanna Shout, waving their handkerchiefs while doing so.

The words of the Shout are as follows:

Hosanna! Hosanna! Hosanna!

To God and the Lamb

Amen, amen, and amen.

Hosanna! Hosanna! Hosanna!
To God and the Lamb
Amen, amen, and amen.

Hosanna! Hosanna! Hosanna!
To God and the Lamb
Amen, amen, and amen.

The waving of the white handkerchiefs in almost perfect unison and the shouting of praises to God and the Lamb by the thousands of people assembled in the great tabernacle, was perhaps the most thrilling and impressive religious solemnity that those present had ever witnessed.

The congregation then arose and sang the first and last verses of "America."

PRESIDENT HEBER J. GRANT

We have received many telegrams of congratulation on this occasion, but we shall not attempt to read any of them this morning.

PREDECESSORS GREAT AND GOOD MEN

It has fallen to my lot, although a very weak, humble instrument in the hands of the Lord, to succeed the wonderful men who have presided over this Church—the Prophet Joseph Smith, than whom no greater man I believe has ever graced the earth; that marvelous pioneer, Brigham Young; that mighty champion of liberty, John Taylor; that exceptional converter of men to the Gospel of Jesus Christ, Wilford Woodruff; Lorenzo Snow, an extraordinary man at eighty-five years of age, who in three years lifted the Church from the slough of despond financially to a place of financial standing; and that man, beloved by all who knew him, one of the outstanding men of all the world, Joseph F. Smith, the greatest preacher of righteousness I have ever known.

BLESSINGS PRONOUNCED UPON GENERAL AUTHORITIES

It is my right and privilege as the President of this Church to extend a blessing to the people, and with all my heart and soul I bless my counselors for their devotion to me and to the Church. I remember with gratitude my counselors who have passed away. I rejoice in the wonderful labors and the devotion of each and every one of the men who are members of the Council of the Twelve Apostles, also the Presiding Patriarch of the Church. I pray God to bless them for their integrity and their devotion, for their labors at home and abroad among the people.

I pray God to bless the Seven Presidents of the Seventy, the men who stand at the head of that great body of priesthood, whose duty and obligation it is to carry the Gospel to the ends of the earth.

I pray the blessings of the Lord upon the Presiding Bishopric of the Church, who preside over all the Lesser Priesthood—the Priests, Teachers and Deacons of the Church.

BLESSES BRETHREN OF PRIESTHOOD

I pray God to bless this wonderful gathering of High Priests, such a gathering as I am sure cannot be found in any other part of the wide world. I pray God to bless the Seventies, and the Elders. I pray that he may bless all the members of the Lesser Priesthood; that he may richly pour out his blessing upon them in their youth, that there may be planted in their hearts a love of God and a desire to serve him as they grow to manhood; that they may feel to walk in the footsteps of their faithful parents. All of us who have been born in the Church, almost without exception, have been born of parents who have given their lives and the best that is in them for the work of God.

One of the most earnest prayers of my heart all my life has been that I should be able to live to be worthy of such a father and such a mother as were given to me.

I pray that the blessings of the Lord may attend all of the general officers of our Church, all of whom are devoted to this work.

GRATITUDE FOR RELIEF SOCIETY ORGANIZATION

I pray for the blessings of the Lord upon the officers and the General Board of the Relief Society. My heart goes out in gratitude and thanksgiving to God for the organization, through the Prophet Joseph Smith, of that wonderful society.

I thank the Lord for my association with Eliza R. Snow, Zina D. Young, Sarah M. Kimball, Aunt Emmeline B. Wells, Bathsheba W. Smith, Clarissa S. Williams and Sister Robison, who have stood as officers of the Relief Society. I am thankful indeed for what they have accomplished, for their wonderful work and example, and I pray God's choicest blessings upon them.

DEVOTION AND SACRIFICE OF THE MOTHERS

It is our sisters who carry the burden of the work. We talk about the missionary work of the Elders who go forth to proclaim the Gospel; we talk about the great pioneer work of the early settlers of this country, but I wish to say here that it is the mothers at home who are making the sacrifice for the boys to go into the mission field. It is the mothers who stand the hardships far more than the men. Men are engaged in many activities, and without the devotion and absolute testimony of the living God in the hearts of our mothers this Church would die. May God bless the mothers of men, is my most humble prayer; and I do bless them in the name of God our Heavenly Father and in the name of Jesus Christ, our Redeemer.

INVOKES BLESSINGS UPON AUXILIARY WORKERS

I pray for the same blessing upon the officers of the General

Board of the Young Ladies' Mutual Improvement Association, and upon the Primary Association, the Sunday Schools and the Young Men's Mutual Improvement Association. I also pray for the blessings of the Lord upon those devoted workers in the Genealogical Society. It is wonderful what is being accomplished in the temples through the energy of these people who are working along that line. .

BLESSINGS INVOKED UPON THE CHOIRS

I pray for the blessings of the Lord upon our choir and its officers, and upon the music committee. I pray for the blessings of the Lord upon the choirs throughout the Church. There are no other people in the world in proportion to their numbers who have so many who pray to the Lord in beautiful songs.

PRESIDENTS OF MISSIONS ACCOMPLISHING MARVELOUS WORK

God bless the Presidents of Missions, one and all. They are marvelous men, those who are active today and those who have served in the past. It is pleasing to contemplate the love and the confidence they have inspired and the inspiration that they have given to those over whom they preside.

PRESIDENCIES OF STAKES AND BISHOPRICS OF WARDS

I pray God to bless the wonderful men who have given so much of their time as Presidencies of the Stakes of Zion. Many of the men occupying these positions give nearly as much time to their Church work as they do to their ordinary affairs in life.

I pray for that same blessing upon the wonderful men who are Bishops and Bishops' Counselors. I ask for the blessing of the Lord upon those who preside over the quorums of priesthood throughout the Church.

THE MISSIONARIES AND THEIR ACCOMPLISHMENTS

I pray for the blessings of the Lord to be abundantly with those who have been sent forth to proclaim the Gospel of the Lord Jesus Christ, to lift up their voices in testimony that God lives, that Jesus is the Christ, the Redeemer of the world, the Savior of mankind, and to bear witness that Joseph Smith was a prophet of the true and the living God, inspired of God to restore again to the earth the plan of life and salvation.

Oh, how my heart goes out to those young men and young women who go forth with this testimony burning in their very hearts for the spread of the truth. And I thank God that they have brought honest souls from all over the wide world, from every denomination under heaven, to the Gospel of Jesus Christ. May God bless them and bless their parents who are making sacrifices to send them forth to proclaim the Gospel. Oh, how I do rejoice that I do not know of one son or one daughter in all Israel who has gone out into the world to proclaim

the truth, that has come home to announce the truth is in some other land. Thank God for the truth and the power that goes with these young men and young women as they go forth to proclaim the restoration again to the earth of the plan of life and salvation, the Gospel of Jesus Christ that you and I have received.

PRAYER FOR AND APPRECIATION OF PATRIARCHS

God bless the Patriarchs. I thank the Lord for Patriarch Perkins, a noble man in St. George, who gave me a patriarchal blessing as a little child, foretelling my life in one small page of longhand writing, which has been fulfilled to the very letter. I thank God for John Rowberry, who gave me a blessing to the effect that I should be taken from Tooele and be made one of the leading officials of this Church; and who promised Francis M. Lyman that his name should be chronicled among the Apostles of the Lord Jesus Christ in these last days. God bless our Patriarchs and inspire them in their splendid work.

A PRAYER FOR THE PRESIDENT OF THE UNITED STATES

I echo the prayer that was offered in the opening of this meeting, that God will bless the President of the United States and his cabinet, and all the officers of our great country. How I do rejoice in that statement contained in the Book of Mormon to the effect that this is a land choice above all other lands and that no king shall reign here. Let us be true and loyal to this land of liberty. In no land in all the wide world could the Gospel of Jesus Christ have been established except in this beloved America of ours.

BLESSES GREAT BRITAIN AND OTHER NATIONS

God bless that liberty-loving country, Great Britain. May he bless Canada, our neighbor on the north, which is like one of our own family. May the blessings of the Lord attend our people on the south, in Mexico, who are struggling for their rights and their liberty. May peace dwell in that land.

BLESSINGS INVOKED UPON HONEST-HEARTED EVERYWHERE

I pray that the blessings of Almighty God may be and abide with all the members of this Church, every faithful, diligent Latter-day Saint. May we be able to preach the Gospel of the Lord Jesus Christ by the honesty, the uprightness and the truthfulness of our lives. If we do this, then we are sure of a final triumph.

I rejoice in all that we have heard here today. I rejoice and I am sure that the Prophet and the Patriarch of the living God who sealed their testimonies with their blood will rejoice at this wonderful gathering. Oh, how I did pray, how I did supplicate the Lord, that Joseph F. Smith, the son of the martyred Patriarch, might live to occupy today this position that I am occupying. Never until the night before he passed away did I give up the hope that he should

have that privilege. But it has fallen to my lot without my seeking to occupy this position. By that spirit of blessing which he possessed, I bless you one and all, and all Israel, and every honest-hearted soul in all the world who is trying to do good, and I do it in the name of the Lord Jesus Christ, the Redeemer of the world, and by the authority of the living God, the priesthood that I hold. Amen.

The choir rendered the "Hallelujah Chorus" from the oratorio "The Messiah."

Elder Joseph R. Shepherd, President of the Logan Temple, offered the closing prayer, and the Conference adjourned until 2:00 p. m.

AFTERNOON MEETING

Conference was resumed at 2 o'clock with President Grant presiding.

The music for this meeting was furnished by the Salt Lake Tabernacle Choir, under the leadership of Prof. Anthony C. Lund.

The choir and congregation sang the hymn, "Praise to the man who communed with Jehovah."

Elder Edward J. Wood, President of the Alberta Temple, offered the opening prayer.

The hymn, "The Spirit of God like a fire is burning," was then sung by the choir and congregation.

PRESIDENT CHARLES W. NIBLEY

In looking over this vast congregation, composed largely of the priesthood of the Church,—this greatest of all gatherings—my soul is subdued and I feel my own weakness, my own inability. Nevertheless, I am proud indeed to be numbered among you, a member of the Church of Jesus Christ of Latter-day Saints. I feel it a distinct honor to be able to assist in some small degree in the furtherance of this great work.

THE SIXTH DAY OF APRIL

I would like to call your attention (I think Brother Wood mentioned it in his prayer) to this beautiful Sabbath day, this sixth day of April, nineteen hundred and thirty. Where would you go in all the world to find a more perfect day than this? The Lord, by his overruling providence, has given it to us, and all thanks and honor and praise be given to him.

A wonderful day, the sixth day of April! Many notable things have occurred on it. The organization of the Church for one great and notable thing. The Prophet Joseph recites in his own story that it was early in the spring of 1820, one hundred and ten years ago, when he went into the woods to pray. I like to think of that also as being on the sixth day of April. We have no definite knowledge of it, but I

believe it in my heart and in my soul. And while I have no warrant in revelation for so stating, I believe with all my heart and soul that the sixth day of April was the birthday of the Lord Jesus Christ, our Savior and Redeemer. Certain it is that the New Testament tells us that the shepherds were tending their flocks on the hills of Judea when the glory of the Lord fell upon them. More likely was it in the spring of the year than on the twenty-fifth day of December, which is celebrated as the birthday of the Savior; yet we go on celebrating that day, and it is all right to do so, inasmuch as that is the day the world generally accepts. But I repeat it is my individual opinion, firmly fixed in my mind, that the sixth day of April is the birthday of the Savior of the world. I further like to believe that the resurrection of the Redeemer, which marked his triumph over death and the grave, also occurred on the sixth day of April, though I have no definite proof.

Another notable event that occurred on this day is part of the history of this glorious country of ours—the United States of America. The Lord says in the revelations given through the Prophet Joseph Smith that he raised up wise men for the very purpose of framing the Constitution, which guarantees liberty to all. It was born on the sixth day of April. It had previously been adopted by the Constitutional Convention and submitted to the various States for ratification. While it was intended that the returns should all be in by the fourth of March, it was not until the sixth day of April that the electoral votes of the different States were counted by the Senate and House then in session. And on the sixth day of April George Washington was declared to be the President of the United States. So the nation had its real birth at that time.

Another thing that happened on the sixth day of April: Our nation, in 1917, declared war on Germany, and with all its heart and soul it went into that war. What for? To fight for liberty, to fight against the principle of force, which is Satan's principle, which principle is championed wherever Satan rules. This nation in a short time, with two million men overseas, and with two million more under arms in training, helped to settle the matter; and thus victory was achieved through the action of our government, which government has always stood for liberty and for the blessing of mankind.

I say again that it is my individual opinion—we have no revelation for it—that the Prophet Joseph Smith received his first manifestation on the sixth day of April. It was the greatest vision ever given to mortal man; for both the Father and the Son plainly manifested themselves before his eyes and spoke to him. I believe that that was on the sixth day of April, and I believe, although I have no warrant in revelation for it, that the sixth day of April is the birthday of our Lord and Savior Jesus Christ.

THE MOST OUTSTANDING ACCOMPLISHMENT

Now, looking back over the one hundred years that have passed, I have tried in my mind to think what is the most outstanding work that has been accomplished. Of course we as Latter-day Saints know that

the spiritual force, the power of the priesthood that is with this work and in this work, is greater than the temporal. But men who have not been touched with the power of the Holy Ghost, cannot see the kingdom of God. Like Nicodemus they cannot comprehend it. They have not taken advantage of the means of entering it. But temporal things they can see and understand; and to my way of thinking, the great outstanding, beneficent, splendid work that has been accomplished by this Church in the last one hundred years has been the gathering of the poor, not the rich, for we have had scarcely any rich among us. One in a hundred was possibly well-to-do when gathered, but I should say not more than that. The poor have had the Gospel preached to them, and the poor have been gathered to Zion. Gathered to Kirtland, Ohio, in the first place; gathered to Missouri; then driven from Missouri, after which the gathering place was at Nauvoo, Illinois, from 1839 until 1845 and 1846. The gathering in from the States of this Union and from nearby countries to the places I have mentioned occupied from fourteen to sixteen years. The balance of the one hundred years that have passed and which we are commemorating, have been spent by the saints here in the valleys of the mountains. And this gathering has gone on all through that period, even up to the present time.

How has this been accomplished? It has been accomplished by the Church, the power of this Church, the influence of this Church, by the people of this Church, the poor helping the poor to get here to this land of Zion, consecrated and dedicated for the gathering place. For did not Isaiah say that in the last days the mountain of the Lord's house should be established in the top of the mountains, and that all nations should flow unto it? This has been truly a wonderful work.

THE PERPETUAL EMIGRATION FUND

In the early days of our settlement here the Perpetual Emigration Fund was established, and many were helped here through that fund. And let me say in passing that the widows and the orphans were not forgotten. President Brigham Young said we would dedicate our lives to see that every poor faithful saint,—widows, orphans and all—was gathered to Zion. That work has gone on until tens of thousands and their succeeding generations, amounting now to hundreds of thousands, have been aided and helped.

It would interest you if you were to go into the books of the Perpetual Emigration Fund and see some of the names of families who were beneficiaries of that Fund; rather distinguished, now perhaps, but very poor then—so poor that they had to be helped by that Fund, and yet they are now some of the richest among our people. Some of their children unfortunately have forgotten. It is a bad thing to forget. It is a good thing to remember what the Lord has done for us. And the Lord accomplished that work, and this is the Zion of the Lord to which they came.

TO BUILD UP ZION

I recall, away back in 1869, when I went on my first mission, we

met over in the old Seventies' Hall. President Young instructed us in these words: "Now when you Elders get out in the world and see conditions there and think of the good things we have here at home, you may get to praising our country too much. Don't do that. This is what I would like you to promise the people who gather to Zion: plenty of hard work and persecution."

So there was no allurements or inducement to come for better circumstances, but only to build up Zion. And this has been Zion all the while. Isaiah said concerning it:

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

The Lord was to do this. To whom? To Zion. Do you know of any other people called Zion upon the face of the earth? Do you know of anything more beautiful than this verse of Isaiah's? I am going to take the liberty of reading it again:

"For the Lord shall comfort Zion: he will comfort all her waste places."

HER WASTE PLACES COMFORTED

Were there waste places here when our pioneers came? Was there anything here but waste and desert and wilderness? There were no paths. Go around in other countries where there is food for wild game and you will find trails—for jack-rabbits at least. You will find a trail for the deer, you will find tracks. There was not anything of the kind here. For it was so much of a waste and so much of a wilderness and desert, and so barren, that there was scarcely any game except way back in the mountains. It was in very deed a trackless waste, a wilderness. There were no streets, no paths, no trails, no anything,—just a desert. Yet the prophet of the Lord a few days after arriving here, putting down his cane right on this block, prophesied, "Here we will build the temple of the Lord."

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her deserts like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

Is the voice of melody here today? Is there any place in the world where there are sweeter singers and more of them in proportion to the population than right here? Is there any more of thanksgiving and the voice of melody anywhere else in the world according to numbers, than there is here in this land? This is Zion. The Lord will comfort Zion and all her waste places, and he will make her wilderness like Eden and her desert like the garden of the Lord.

Another verse by the same Isaiah and with respect to the same Zion:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

This is the word of the Lord concerning Zion. This is the Zion of our Lord.

THE LORD HAS DONE IT

Time will not permit me to speak further in respect to this one great outstanding, wonderful work that the Lord has accomplished with Zion—the gathering of the saints from all parts of the earth. He has brought it about. He has overruled it. It is he that hath made us, and not we ourselves. Do not forget that. The sacrifices that our parents have made have been most wonderful. The Lord was with them. My heart sorrows when I think of my own parents, the poverty and sacrifice that they had to undergo in so many different ways; and I glory in the fact that they failed not nor faltered, but stood firm through it all. They gave of their lives for my sake, so that the path is easier for me, and I am blessed more in living and trying to live to help on in that great work. All praise be unto the Lord for his goodness and mercy and blessings.

BLESSINGS THROUGH OBEDIENCE AND SACRIFICE

I praise the Lord for the association of my brethren, for the privilege of meeting with the saints, for the enjoyment I have in laboring for this great cause. I know it is the work of God. I know that Joseph Smith was a prophet of God. I know that this people will be blessed far more than they ever have been blessed, far more than they could hope to be blessed, if we will only, as our President has said, keep the commandments of the Lord, pay our tithes, and sacrifice something for the kingdom of God. It is sacrifice that brings forth the blessings of heaven, let me tell you, and the man or woman who is not willing to make some sacrifice cannot claim the blessings.

May the Lord help us build up his kingdom, glorify his holy name, and remember that in this great hundred years past what a wonderful work of gathering to Zion has been accomplished. Such a beneficent, blessed piece of constructive work, the greatest contribution to tens of thousands of the poor that have been so thoroughly blessed by it, must be recognized by all men, and acknowledged as a good work. Amen.

PRESIDENT RUDGER CLAWSON

My brethren and sisters: This is an historic occasion. In view of the great celebration of the centenary of the Church now in progress, my thoughts of late have turned to the prophecies of old. Many of the predictions of the ancient prophets have been fulfilled to the letter so far as time has gone, others are in process of fulfilment.

I am reminded of a very remarkable incident that occurred in the very early years of the earth's history. This incident has been briefly referred to by my brethren who have already spoken, but I have been looking at it from a little different angle.

NEBUCHADNEZZAR DREAMS A DREAM

It would seem that Nebuchadnezzar, the king of Babylon, dreamed a dream which made a profound impression upon his mind, but strange to say, upon awakening, he was unable to recall the dream, and the interpretation thereof. So he called for the wise men of Babylon, the magicians, the astrologers, the sorcerers and the Chaldeans, and he commanded them to bring back his dream and give the interpretation thereof. If they would do this he promised them gifts and rewards. But if they failed he warned them that they would be cut to pieces and destroyed.

They said to him, "O king, live forever: tell thy servants the dream, and we will shew thee the interpretation."

The king said, "The thing is gone from me."

AN UNUSUAL REQUEST

Thereupon the wise men were very much agitated, and they said to him:

"O king, thou hast required of us an unusual thing. There is no man upon the earth who can show the king this matter. It is only the gods, whose dwelling is not with flesh, that can bring back your dream."

For this cause the king was angry and very furious, and sent forth a decree that the wise men of Babylon should be destroyed.

This was a very critical time for Daniel, the young Hebrew prophet, and his three brethren who were numbered among the wise men of Babylon. Daniel sought an interview with the king and plead with him for further time, saying that he would get the interpretation of his dream. His request was granted.

THE KING'S DREAM MADE KNOWN

Now, mark you, by the prayer of faith the king's dream was made known to Daniel of the Lord, and the interpretation was given. Once more Daniel was conducted before the king and he said to him:

"We will bring back your dream, O king, and we will give you the interpretation thereof."

And so he said:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

"His legs of iron, his feet part of iron and part of clay."

And then, the prophet said:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king."

THE INTERPRETATION

He said :

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

"And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

"And the fourth kingdom shall be strong as iron."

This fourth kingdom was represented by the feet and toes of iron and of clay.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

And he said further :

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

THE FULFILMENT

The Christian world of today is witness of the fact that the very things which the great image stood for have occurred so far as time has gone. History certifies to the fact that King Nebuchadnezzar was the head of gold. The Medes and Persians, an inferior kingdom to Babylon, were the arms and breast of silver. The Macedonian kingdom, under Alexander the Great, was the belly and thighs of brass; and the Roman kingdom under the Caesars was the legs of iron. For mark you, later on the kingdom, or empire of Rome, was divided. The head of the government in one division was at Rome and the head of the government in the other division was at Constantinople. So these two great divisions represented the legs of iron. Finally, the Roman empire was broken up into smaller kingdoms, represented by the feet and toes of iron and clay, and as there were ten toes on the image we might well conclude that the following ten kingdoms stand to represent the toes: Italy, established in 496 A. D.; France, in 753; England, 853; Germany, 806; Holland, 922; Portugal, 1138; Persia, 1139; Austria-Hungary, 1159; Spain, 1171; Greece, 1829 A. D.

THE STONE CUT OUT OF THE MOUNTAIN

The stone cut out of the mountain without hands, representing the kingdom of God, was established April 6th, 1830, with six members, and is known as the Church of Jesus Christ of Latter-day Saints. Thus

the work of the Lord in our own time, designated by revelation as a marvelous work and a wonder, had a very humble beginning, but it has grown apace. Today the Church of Jesus Christ of Latter-day Saints has a membership of about 700,000. It cost the best blood of the nineteenth century to establish this work on the earth. Its founder, the Prophet Joseph Smith, and his brother Hyrum Smith, the Patriarch, were martyred for the cause of truth, in Carthage, Illinois, in 1844. The Latter-day Saints have passed through the fire of persecution and have stood the test of one hundred years. Never was the prospect brighter for our people than it is today. We sincerely believe, and, I may say, have every assurance, that this Church will stand forever. It is indeed the Church of the Son of God, the Redeemer of mankind.

ITS ORGANIZATION

Within its organization will be found a line of general authorities, consisting of a First Presidency of three, a council of Twelve Apostles, a Presiding Patriarch, a First Council of Seventy and a Presiding Bishopric. There are in the Church also numerous quorums of High Priests, Seventies, Elders, Priests, Teachers, and Deacons, by which and through which the affairs of the Church are conducted and the Gospel preached to the saints and to the world and the ordinances of the Gospel administered for the salvation of souls.

For the knowledge I have and of which I humbly testify that Jesus is the Christ, and that Joseph Smith is a prophet of God, I am truly thankful and feel to praise the Lord.

God bless you, my brethren and sisters. God bless the people of the Latter-day Saints, and prosper his work, and bless those who preside over and direct the affairs of his Church is my prayer, in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

An original dramatic poem, written especially for this occasion, will now be read by its author, Elder Orson F. Whitney.

Elder Whitney then took the stand and read the poem, which follows:

THE LIFTED ENSIGN—A CALL TO ISRAEL

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isaiah 11:12.

Characters Impersonated:
ELIAS :: EPHRAIM :: JUDAH

ELIAS:

A voice that crieth in the Wilderness:
"Make plain and straight the Highway of our God!"

One Hundred Years, on Time's swift pinions flown,
 Since raised the Ensign for the Gathering—
 One hundred years, and still the standard waves,
 Summoning the chosen from world-wandering,
 Calling the covenant people from afar,
 To greet the coming of their God and King.

Children of Jacob, Isaac, Abraham,
 Sheep of the flock the Shepherd comes to fold!
 How have ye answered to his beckoning call?
 What have ye done his pathway to prepare?

Give answer, Ephraim, from thy mountain height,
 Where streams the signal seen and sung of yore—
 First-born of God in these, Earth's final days,
 Speak thou, and let the winds thy story tell!

EPHRAIM :

I hear thee, and with joy I answer thee:
 'Twas mine to welcome the return of Truth,
 Of old from Error's wide domain withdrawn;
 Mine to unshroud the buried mystery
 Of mighty nations, whispering from the dust;
 Mine to unfurl the Ensign, and to sound
 O'er sea and land the tidings wonderful;
 Flooding the world with truth and righteousness,
 Thrusting the sickle in the golden grain,
 Reaping a ripened field, and garnering
 The earliest sheaves of Israel's harvest home.

I've toiled and wept and bled to bring once more
 The fulness of Christ's Message unto men;
 To build redemptive Temples, that the dead,
 Obedient to law in spirit realms,
 Might with the living share in joys divine.
 More wouldst thou hear?—
 There's more I fain would tell.

ELIAS :

Tell on!—tell on! Truth wearies not mine ear.

EPHRAIM :

Expelled by tyranny from Freedom's ground,
 I tracked the lone untrodden wilderness.
 Here 'neath my virile touch, once barren wilds
 Now sing for joy and bloom delightfully.
 I've planted Zion's outposts, firm and strong,
 Rock-fortressed by the everlasting hills,
 Where Faith expectantly doth bide the hour
 When Zion's self from Eden's soil shall rise,
 Thrilled by the glad acclaim: "The Bridegroom comes!"

Nor all my ministries on Western shores,
Nor all my sympathies with next of kin.
Have I not stood on ancient Olivet,
And offered prayer to heaven for Judah's weal?
Have I not combed the universe and drawn
The choice of nations to this favored land,
Where homing tribes shall shout to trembling hills,
And lift hosannas to the listening skies
That light the towers of New Jerusalem?

By these and kindred works my faith is shown.
Thus have I answered to the Shepherd's call.

ELIAS:

And answered well. And He whose day now dawns
Shall crown thy valor with a recompense
As boundless, endless as eternity.
Now, Judah, tell thy tale! What deeds of thine
Are strewn as flowers along Messiah's way?

JUDAH:

Messiah?—Him I see not in the man
Whom Christians name the Christ, their holy one.
I see not in their God my fathers' God,
Whose covenant abides with Abraham:
Who spake to Moses in the fiery Mount,
And gave the Law to govern Israel.
Blind am I to what Ephraim beholds.
Perchance the air is purer, view more large,
On yonder height where stalwartly he stands,
Than in the misty vale where I respire.
Thinkst thou I err, his thought interpreting?

But I am with him in the war for right,
For justice and the freedom of the world.
And to this cause give I a willing hand,
And pledge my friendship, faith and loyalty.

ELIAS:

Thou sayest well—yet well might'st say far more
For Israel's God, Jehovah, Lord of All,
Who gave the Gospel as He gave the Law,
And died that endless death might vanquished be.
What limit to His merit or His claim?

JUDAH:

Plead not with me my ancient faith to change—
Older than aught by Christians deemed divine;
Pure as the snowy peaks of Lebanon,
That pour reviving streams o'er thirsty plains.
What nobler doctrine than the Decalogue?
What higher law than Justice can'st thou name?

ELIAS :

Is Justice more than Mercy—more than Love?
 No need to change thy faith, but build thereon.
 If thou the Perfect Law wouldst comprehend,
 Its loftiest, purest, heavenmost height attain,
 Add unto justice the pure love of God —
 Sweet Charity, of graces all the crown.

JUDAH :

Justice—not Mercy—is the Jew's demand.
 And tell me, when did Christian charity
 Mean justice for the wronged, down-trodden Jew?
 Mercy, forsooth! what mercy have they shown,
 Who slaughter 'neath the banner of the Cross?
 Too much we hear of love and charity,
 From lips of hate, from hearts of cruelty,
 Boasting a leader whom they follow not,
 Prating of love, but never practising.
 This Jesus, whom they laud, not emulate,
 Good man—e'en great perchance. But why a God?
 Joseph and Mary's son, a common Jew,
 Who sat at feet of rabbis famed for lore,
 And learned from them, yet brought forth nothing new.
 Why should the knee of Israel bend to him?

ELIAS :

Sat He at *no* man's feet for power to save
 And lift up fallen worlds. *His* wisdom came
 From heights more distant than the unseen stars,
 Fresh as the morning dew upon the flower;
 Pure as the snow—so white on Lebanon
 Till tainted by the soil through which it flows—
 Truth by tradition's muddy stream unroiled.
 The sapient rabbis, famed for antique lore,
 Might well have learned from Him—but would not learn.
 The wisest of the scribes and pharisees,
 Astounded, routed were, and put to shame
 By One who spake as no man since or ere.
 Old was his doctrine—truth is ever old—
 Old as its parent spring, Eternity,
 Old upon earth, from Adam until now.
 Yet seemed it new to them;—and this the cause,
 The chief and primal cause of that great crime
 Which on the cross He pardoned and forgave.
 Man—merest man will die a friend to save.
 Who but a God, to save both foe and friend?
 And very God was He, though human-born,
 Divinely-gotten Child of Deity.

But why waste words upon those recreant Jews,
 Those pseudo Christians—false that mask as true?
 The salt can lose its savor—so with them—
 Unworthy parts, bespeaking not the whole.
 Why dwell upon these human happenings?
 Lift thought and argument to higher planes.

JUDAH:

Amen! say I. And now to me make plain—
 To me, who am so dull—this mystery:
 What need had Israel of this Nazarene?
 Why came a Christ, great Moses having come?
 And why a Gospel when the Law was known?

ELIAS:

What need of Christ—the Lord—since Moses came?
 Moses to Christ was but as part to whole,
 Preface to book, mere river to the sea,
 And all the dispensations of the past,
 When heaven hath gladdened earth with spirit showers,
 Are but as streams that to one Ocean flow.

Why separate the Gospel from the Law—
 Greater and less—container and contained?
 Why part God from his prophet messengers,
 Sent from Above to voice and work his will,
 And preparation make for mightier things
 Than e'er were known among the sons of men;
 Completing what creation's morn began,
 When Gods in glory launched a universe?

JUDAH:

But Abraham—the solemn Covenant—
 Jehovah's sacred promise to His own:
 "In thee and thine all men, all nations blest"—
 Spoken these words upon the idle wind,
 That now they be as though they ne'er had been?

ELIAS:

'Twas Christ made covenant with Abraham,
 Jesus, Jehovah—for the twain are one;—
 Then gave Himself that covenant to fulfill;
 And mixt His people with earth's alien tribes,
 That all—not Israel only—might be blest,
 Nor least and last of nations fail to share
 In blessings showered through him upon the world,
 Sprinkled, as rain, with his believing blood;
 Peopling the arid wastes of unbelief
 With souls responsive to the clarion call
 Shaking the seas and isles and continents,
 And gathering what was scattered ages gone.

JUDAH :

But Moses—what of him? Lived he for naught?
Sayest thou his mighty mission was in vain?

ELIAS :

Nay ; but to round his glorious ministry,
And link the lesser with the greater part,
Making effectual all that went before,
In this, the dispensation last of all,
Came he the Keys of Gathering to restore ;
Lest Ephraim's rallying standard wave in vain
O'er Joseph's land and Zion's, known of old
By seers and prophets from thy household sprung,
Whose sacred words flow down the centuries
To find fulfillment in this ample age,
Where past and present, sire and son must join,
Perfection reign, and all in Christ be one.
Ephraim his part hath played, and thou no less,
In God's great drama—"Marvel and Wonder" named.
Wherefore, complete thy story, well begun.
What hast thou done His pathway to prepare?

JUDAH :

His pathway!—*his*, the peasant carpenter,
Whose body, stolen from the tomb, long since
Hath crumbled and returned to native dust?
Granting, for argument, he *is* to come,
Why should I strew with palms his earthward way?
Why for his coming should my soul prepare?

ELIAS :

Because He is thy Father and thy Friend,
Because He is the God of Israel—
Buried yet risen Savior of mankind,
Author and Giver of the life divine.
What hast thou done that He on earth may reign?
Silent? Then wouldst thou choose one speak for thee,
Who ne'er unfriendly was to thee or thine,
But sympathetic in thy sorrows all?
For thou hast borne the brunt of martyrdom,
Alike in Christian and in heathen lands,
Enduring long and suffering patiently,
While lesser breeds have trampled thee and spurned.
Driven—despoiled—tortured and trodden down,
Drinking the bitter cup, Captivity,
Yet still, through groaning, pain-racked centuries
Honoring Jehovah's name, Jehovah's law,
Spreading the knowledge of the living God
Amid the shrines of Baal and Ashtoreth.

Why 'twas thy hand the instrument became
Of purpose heaven-ordained ere earth began,
Whereby, through sacrifice and death, came Life,
To rescue and redeem a fallen world,—
No mortal knoweth. Only this men know:
Christ did not cast thee off. He that forgave
Is still thy Friend—as are true Christians all;
For none love God who hate what God doth love.

Forth in these modern days thine eager hand,
To build anew the old Jerusalem,
To raise once more her walls, oft leveled down;
To gather in thy sons and daughters fair,
And sow a sterile land with fruitfulness;
Redeeming thus thine ancient heritage,
That Zion's King may sit on David's throne.
Not all thy sons thy wearied arms uphold,
Not all are Hurs and Aarons in the strife.
Summon thy worldings from the tinsel show,
Where folly reigns and ruin works its will.
Teach them to play a better, nobler part,
And walk with thee the greater "Great White Way."

Rouse all that slumber beneath sordid spells,
Or unto gods of dust low homage pay;
Bid them to bring their gold and jewels rare,
Their heaped up stores of precious merchandise,
Their wealth, like Pelion on Ossa piled,
And beautify the Holy Place of Him
Whose law shall yet from Zion's land go forth,
Whose royal edict from Jerusalem.
For Israel o'er Amalek must prevail,
And repossess in full the Promised Land.

Ah! Judah, couldst thou see what Ephraim sees—
Thy monarch in that lowly Nazarene,
Long-symbolized by the oft-slain paschal lamb,
Prophetic of the Sacrifice Supreme.

Would thou couldst see what ancient seers discerned,
What spirit-quicken'd eyes may now behold—
Messiah in that Prophet first-of-all,
The Moses of a mightier Exodus
Than e'er was dreamt of in rabbinic lore;
Deliverer of a captive universe,
In bondage to the powers of death and hell!

And thy Deliverer in a day to come,
When hostile legions thunder at thy gates,
When half thy city hath become a spoil,
As written in the scroll of prophecy.

Then shalt thou see and feel His wounded hands,
 Then shalt thou fall and worship at His feet;
 And all that fight 'gainst Jacob's, Judah's God,
 Shall be as dust and ashes whirl-wind-blown,
 As flying chaff before the hurricane.

JUDAH :

What confirmation hath this mighty claim?
 How can I know if such great things be true?
 If I be blind, who will my sight unscale?

ELIAS :

He who makes blind to see and deaf to hear!—
 Harken to Him and whomso'er He sends.
 Bow to the sceptre of the Son of God,
 The Gospel of the High and Holy One,
 And by that Gift which maketh manifest
 Thou'lt clearly see and of a surety know
 The message Ephraim brings thee is divine,—
 Old and yet new, the Everlasting Truth,
 Pure from the presence of our fathers' God.
 Fresh from the fountains of Eternity.

JUDAH :

Why Ephraim? Why his proud pre-eminence,
 Towering amid the tents of Israel?
 Why should his word or thine determine all?

ELIAS :

Because it is the word of Israel's God,
 Whose servant I, as I would fain be thine;—
 The God of Moses and of Abraham,
 The God of patriarchs and prophets all,
 The God of Israel free and Israel chained;
 God of the humble and the pure-in-heart;
 God of the just, in every age and clime;
 The Christ of Bethlehem and Calvary,
 The King of Kings, the crucified and crowned.
 Come, weary-laden, He will give thee rest,
 And thou shalt tread the rose-strewn path of peace.

EPHRAIM :

Heed, Judah! heed Messiah's messenger,
 Harken to me, thy brother and thy friend.
 No more doth envy of thee sour my soul,
 Nor doth thine anger vex me, as of yore.
 Forgiven as I forgive, clean, clear I stand,
 And I am *sent* Good Tidings to proclaim.

No man-made creed—no dogma vague, unsound—
The Ancient Faith, pure, simple, sweet, sublime,
The Gospel in its plentitude of power,
The Gospel in its fulness—this I bring.

ELIAS:

Judah! 'tis Ephraim calls—he loves thee well,
His hand extends, his heart, to welcome thee.
Why stand aloof? Why doubt and hesitate?
Jerusalem and Zion are as one.
See Japheth launch his ships to people them!
The Gentile, all unknowingly doth serve
The cause of Him who summons Israel
To Joseph's land, to Judah's hills and vales.
Behold them in their flight from Babel's doom,
Borne on the shoulders of the Philistine?

Be not outstript in such a glorious race.
Judah, arise! Put on thine ancient might,
Expand thy soul, enlarge thy sympathy;
Join hands with Ephraim, and bring to pass
All that the prophets and the seers foretold!

JUDAH:

Thy speech I can believe most kindly meant,
Thy motive pure and generous and just.
But who can change the course of destiny?
Who void what Great Jehovah hath decreed?
'Tis conscience guides me, and high Heaven alone
Doth hold, of that mysterious lock, the key.

Yet something tells me we shall meet again.
God grant it be as friends! And so, farewell.

The choir and congregation sang the hymn, "High on the mountain tops."

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

My dear brethren and sisters: I am going to read my remarks on this occasion in the interest of brevity, but chiefly in order that I may know when I am through. I warn you, however, that I read very much worse even than I speak. If I do not present all I would like to say on this occasion I shall still be very happy, because I am going to ask leave "to print" the parts that must be omitted in my verbal remarks. In this, too, I shall be happy, because the printed parts of the speech are already set up by the printers, and those parts constitute six large

volumes, each from five hundred and sixty to six hundred pages per volume, making in all over 3,400 pages. That work, with the verbal remarks I am now making, will constitute my discourse at this first centennial conference of the Church, covering one hundred years of organized existence.

Of course you will surmise by now that I am making reference to the *Comprehensive History of the Church, Century I*, which the Presidency of the Church has directed to be published as one of the features of this centennial conference; and which they directed me about a year ago to prepare. I can now report that five of those volumes are printed and bound, and that the sixth will be printed and bound by the middle of April or at farthest by the first of May.

I would not have you think, however, this history of a hundred years has been wholly prepared in the time limit of a year. Its present publication is rather the culmination of many years—I might say of a life-time of work. Under circumstances quite remarkable—but too full of detail to speak of now—an opportunity came to me to write for a New York magazine what its publishers called a detailed “History of the Mormon Church.” To make space for it they changed the magazine from a bi-monthly to a monthly periodical; enlarged its size, and at the same time changed its name from “The American Historical Magazine” to “Americana.” “The History of the Mormon Church,” as the article prepared was then called, ran through six years of that publication, beginning in 1911, and ran at an average of forty-two pages per number. After its publication in that form, two years more were spent in verifying its numerous references and improving its arrangement; and now another rather strenuous year has been devoted to its final preparation for the press.

I will ask you to remember that this publication is not mine beyond the mere matter of construction. The publication of it both in the first instance and now was made possible by action of the Presidency of the Church, by President Joseph F. Smith, and now by President Heber J. Grant. From first to last the Presidency will have advanced for the publication as it now issues from the press at least \$100,000; and they propose to have it sold at such prices to the people—as I understand it—so nearly the cost of producing it, that I am doubtful if they will ever recover from the sale of it the money they have advanced for its production and reasonable interest upon it.

Permit me to say that financially this work means nothing to me. Its publication and sale will not bring me one dollar for its preparation; if it did I should shame to speak of it here as advertising my own wares. But this is not so, the work is not mine financially, I could not have financed it, neither shall I profit financially by it. My work in connection with it has been given in the ordinary service of my regular work in the Church, prompted and sustained through all the years by my deep love of the subject, and my desire to leave on record *one sermon* on the New Dispensation of the Gospel. And I am grateful to

those who have made possible the production of my discourse that requires six large full volumes to contain it. In my remarks, then, I am just reporting a work which the Church has undertaken and has brought to what I venture to think is a successful termination.

Some may question the need of so voluminous a work. Six volumes! Why could not the history of a hundred years of the New Dispensation have been written in one volume, or at most in two? For some purposes that might well be. But I desire to say a word of justification for the largeness of this work.

In the first place you have to deal with an immense subject. You have to consider the first century of the Dispensation of the Fulness of Times. That is the dispensation of *all* dispensations; the one which will gather into itself all the dispensations of God's revealed will through all the ages, from the days of Adam until the present time; the dispensation when God will "gather together in one all things in Christ, both which are in heaven and in earth, even in him" (Eph. i). The history of this dispensation then is some contract. In it the ends of the earth meet. It comprises in a way, the history of the world and of the human race. It will have to deal with all true philosophy and all true religion, and the contact of these with false philosophies and false religions and the struggle for existence between the two—the false and the true. Of course, I have not attempted in my puny six volumes to go into the treatment of all this vast field. My work covers merely the first century of this New Dispensation; but even so the work, as you see, is necessarily a large one, and needs scope for its treatment; room for the consideration of its mighty themes and the correlation of them with past, present and future. So that the very largeness of the theme alone would justify and demand a large work. I have found the scope of six volumes inconveniently narrow in places for an adequate treatment of some phases of the great subject in hand. There are other considerations also which justify the employment of so large a treatment of the subject besides mere largeness of it.

A few years ago a critic of some standing in the Christian world—he was secretary of a large group of so-called Christian churches—conceded that "the Mormon church is possessed of elements of great power. These elements are founded in its principles of centralized power, and in its social program." He said, "there is no real menace in the Mormon Church to our (i. e. United States) political institutions;" dangers along that line were past. And then:

"Mormonism has reached the zenith of its supernatural visions, is receding, gradually fading in the Mormon consciousness itself. The time spirit will cure it of its abnormalities. It will die amid its own worshippers."

"The way to oppose Mormonism is not to throw mud upon it. A campaign of detraction only helps it to grow. The thing to do is to treat it with candor and fairness. * * * It must fall of its own weight, if it is so to fall at all."

Then he treats us to this reflection with its implication:

"Our little systems have their day;
 They have their day, and cease to be;
 They are but broken lights of Thee,
 And thou, O Lord, art more than they."

This critic is Wm. Oeschger, Secretary of the Nebraska Christian churches (*State Journal, Nebraska*, Nov. 24, 1918).

At a public meeting in Reading, Penn., a lady submitted the following question to me:

"In view of the fact that the drift of the world's thought is away from acceptance of the miraculous, what is to be the future of Mormonism?"

The question is a thoughtful one. It is a fact that the trend of the world's thought is away from acceptance of the miraculous. It is also true that Mormonism had its birth in what men call miracles; in such miracles as are said to tax the credulity of the mind of man to accept, and of modern man in particular. In view of these premises, then, what is to be the future of your faith, Latter-day Saints? The future of Mormonism? Is it the case of an inflowing tide that has carried a ship far up a gently sloping shore, and that now the tide ebbing, leaves the ship beached on the shore, to become a helpless derelict that in time must perish?

Another suggestion: A recent writer, as late as January, 1930, discusses what to him are the necessary limitations of Mormonism. Permit me to say that this writer knows his subject, and our protagonists will not find it the easiest task in the world to meet all his criticism. This writer concedes that of the whole group of religious movements in America that arose about the same time that Mormonism had its origin, Mormonism alone has survived; that is, in any way worth while, and is today a really "going concern." Then he asks, this being so, "Why then has not God's kingdom overspread the Republic?" His answer is: "*Simply because it is self-limited.*" And he argues that matter of self-limitation of "Mormonism" in this way:

"The quest for the perfect American religion could be successful only on the lowest level of intelligence. Piety and business could only be completely fused by means of a creed too ridiculous for any widespread acceptance. * * * The doctrines of Mormonism are indispensable to its system."

The critic is right on that point. "The doctrines of Mormonism are indispensable to its system." Mormonism must be wholly accepted or wholly rejected. Its doctrines, and the whole-hearted acceptance of them is indispensable to membership in its system. The miraculous visions of Joseph Smith, the miraculous visitation of Moroni, and the miraculous translation of the Book of Mormon, the fact of direct and continuous revelation from God, all must be accepted or Mormonism can have no standing; nor can anyone have a standing in Mormonism without acceptance of these doctrines. Then our author proceeds:

"If they [meaning the doctrines] are altered or rejected in any particular, the system must collapse!"

Nothing more true was ever said of Mormonism than that; and I hope Latter-day Saints appreciate the fact of it. Then our writer launches his thunderbolt:

"And they (the doctrines of Mormonism) compose a body of belief almost incredibly absurd. Mormonism made a formidable effort to include all the imbecile dreams that were contemporary with its rise. It was and it remains, at once, millennial restorationist and perfectionist. Fossilized in its canons is nearly every metaphysical, theological and liturgical insanity of the American pentecost. It epitomizes the religious nonsense of a full half century. It was too fundamentally a reaction, as creeds of restoration must necessarily be, so that it retains notions long since discarded by its competitors. A body of beliefs as absurd and grotesque may exist on a small scale here and there, in Los Angeles or Zion City, but none so grotesque is accepted by any number comparable to the Mormons."

And these "absurd" and "grotesque" miraculous doctrines, it is argued, will constitute the limitations of Mormonism, and confine its acceptance to a few. That is to say, according to this view Mormonism may become a tolerated, minor sect, but never will be a world movement—God's kingdom, overspreading the republic and the world. To recur to my Reading, Penn., lady's question—for involved in that, by implication, is the same argument and conclusion as in this American Mercury writer's discussion—"In view of the trend of modern thought away from acceptance of the miraculous, what is to be the future of Mormonism?"

Which is it to be, Latter-day Saints, a limited but tolerated sect, or a world movement? A beached ship on the shore—derelict of the receding world-thought-tides, or the kingdom of God overspreading the nations? What is to be your answer, Oh Church of Latter-day Saints, to these criticisms and this prediction based upon your alleged self-limitations, which are relied upon as marking your defeat as a world movement?

Again what is to be your answer? My answer is—Your history of one hundred years will be your vindication; will effectively prove your claims to the world movement character of your religion and your church. Not a sect, but the universal religion founded upon Jesus Christ—his Gospel and the New Dispensation of it, the complement and fulfilment of all that has gone before, and prophecy of what shall be hereafter. To make this appear, however, your historic statement, your history must not be merely a recital of events. The events must be coordinated and so linked together that the *rationale* of successive events shall be made apparent; and how they link in with the world movements which but spell out God's purposes struggling to get expressed. All this requires ample space—every word of six volumes!

Above all, your history must be honest and fearless. Not mere eulogy of what may be your own side, and a convenient silence, or a half concealment of the facts and consequences that make against you. If it be the duty of the drama and acting to so hold the mirror up to nature as "to show virtue her own features, scorn her own image,

and the very age and body of the time his form and pressure," still more is it the duty of history to so mirror truth and only truth. All this that your History may command the respect of mankind. In our case the History must be so full and frank and fair that truth and the spirit of truth shall be what sunlight is to the atmosphere, so permeating it as to be in and through it an everywhere present spirit of truth, as the Spirit of God is everywhere present through his creations. Such a presence that can no more be separated from your History than sunlight can be plucked from the atmosphere. Such a statement of, and such a treatment of the great truths brought forth in Century One of the organized existence of the Church of the New Dispensation; and so related to what must be the grand purposes of an All-wise and All-loving and Just and Merciful and Righteous Heavenly Father, that the truth will stand vindicated and self-evident to the minds of the men of good will by the mere statement of it, largely enough accepted to make it the dominant kingdom of truth. Here a doctrine of our first prophet, Joseph Smith, helps us:

"Every word that proceedeth from the mouth of God has such an influence over the mind that it is convincing without other testimony. Faith cometh by hearing."

That is to say, Truth has a native power of its own, and if stated clearly and fully it will be its own witness.

"No," said Joseph Smith, so sure was he of this principle—"No, I don't want anyone to tell I am a prophet, or attempt to prove my word." He was confident of the self-evident truth of the spoken word. This being true, our cause shall suffer little from the threat of self-limitations, and the menace of unbelief because of our doctrines being "absurd" or "grotesque," since the truth of them may be established by a clear and effective statement of them; the truth being its own witness. Tell your story, preach your sermon. Write your History in the very spirit of truth; and the spirit of truth will rise up to confirm it: "its own convincing power will be its witness."

I have so tried to write your history.

As to whether Mormonism will be merely a tolerated sect, or a world movement, the veritable kingdom of God to spread over all nations, it but remains for those who are the members of this Church which God has founded, who constitute its priesthood and its membership; it only remains for them to keep the vision splendid before them with which this work began; and I predict a world movement, not a sect will be its character.

God, who at sundry times and in divers manners made known his plans and purposes with reference to man's earth life, such revelations being known as dispensations of his Gospel, has in these last days made known that these successive dispensations have come through the ages as an intermittent stream flows through a valley, fed at times from side streams coming in from right and left. Sometimes the river

may become wholly dry; then the river springs up again to flow for a time copiously, with life-giving force, only to sink again from view. But finally God, fulfilling his purposes designed from the first, opens the heavens and gives such floods of rain that so start the stream from all its sources, that it shall never again run dry or spread out and be lost in desert sands. It will constantly widen and deepen until ultimately it will merge with the ocean, which is its home. So God's dispensations shall be gathered and flow into one, the Dispensation of the Fulness of Times. Your dispensation and mine, meaning the one in which we work; God's dispensation, really, in the which he will gather together in one "all things in Christ, both which are in heaven and which are in earth, even in him."

This, then, is the message of our Church voiced from Century One of our organized existence to the world—the *incoming of the final dispensation of the Gospel of Jesus Christ*.

"Hear, O Heavens and give ear, O Earth, for God hath spoken!" The veil between heaven and earth has been rent from top to bottom. Heaven's pavilion is taken up, and God the Father and Jesus Christ his Son are revealed anew.

God's plans and purposes in all the dispensations are made known, there has been a unifying of the truth of all the dispensations of God to menward.

The everlasting covenant, of which the blood of the Christ is both sign and seal, has been renewed.

A true priesthood, which is God's power and authority given to man, which becomes God working through men, has been conferred on man in regular order of succession.

The Church of Jesus Christ has again, and for the last time, been set up and made the depository of God's truth and the fulness of it; and has been given the mission of proclaiming that truth and the fulness of it to every nation and kindred and tongue and people. Also to this Church has been given the high mission of perfecting the lives of those who receive its truth.

The gathering of all Israel has been proclaimed, and the restoration of Judah to Jerusalem with commandment to resume his national life.

Joseph, son of Jacob, his place as prince in Israel has been made known; and to him has been given the gathering of the tribes, to receive their blessings at the hands of Ephraim, preparatory to going to their own and final lands of inheritance.

The Record of Joseph in the hands of Ephraim, the Book of Mormon, has been revealed and translated by the power of God, and supplies the world with a new witness for the Christ, and the truth and the fulness of the Gospel.

The Zion of God, the capital of the empire of the Christ in the new world, the place of it is revealed, and for many years proclaimed and will not be moved out of its place.

Elias who held the keys of God's Church in the days of Abraham and blessed him, has restored the patriarchal powers and graces of the priesthood, to link together the families of men in patriarchal order, from now to the time of the end.

Elijah, translated to heaven without tasting death, and therefore made the man of two worlds, heaven and earth, and by that token capable of working in each and both, has restored the keys of the long promised priesthood that turns the hearts of the children to the fathers, and the hearts of the fathers to the children. In this first century of existence for the Church, and in consequence of this, Elijah's, mission, more than seven millions of baptisms for the dead have been performed, and more than fifteen millions of ordinances (including the baptisms) have been performed for the dead. Seven temples have been erected in various parts of the land of Zion, for a continuance of this holy work, and more will yet be builded. Think what that work may be when there are a hundred temples instead of seven!

Stakes of Zion are multiplied in the land of Zion, in Canada, in Mexico, in the midst of the Rocky Mountains, and also along the Pacific slope; and soon, as our first Prophet declared, and but three months before his death, on the Atlantic seaboard likewise would stakes of Zion be organized, naming specifically stakes of Zion to be established in Boston and New York, and other great cities. The Atlantic ocean but washes the shores of Zion land on the east, as the Pacific ocean washes the shores of Zion land on the west; and the great interior valleys of the Mississippi and his mighty tributaries, will also be places for stakes of Zion, and the Gulf slopes—the south-land—as well.

Zion is lengthening her cords and is strengthening her stakes, and multiplying her altars to the true God by the erection of temples, stake houses, and chapels throughout the land. It seems to me that the chief activity of our President, Heber J. Grant, in late years, has become the dedicating of places of worship throughout and in all parts of the land of Zion.

And these things will increase more and more. And while, as the prophets of the Book of Mormon foresaw, the possession of the saints upon the land of promise would be few, and scattered upon all the face of the promised land (I Nephi, chapter xiv:12), yet will they be multiplied until they shall become a mighty people; and from among them will arise those who shall be able to move in upon and redeem Zion, the centerplace thereof, and fulfill God's word and purposes as to the mission of the capital city of the Christ's spiritual, growing empire in America.

May men truthfully call this a work of narrow limitations? The business and work of a merely tolerated sect—one of the broken lights of God? Or is it the beginning of a world movement for the decreed fulfilment of all the purposes of God? A world movement, I say, for the completion of God's purposes with reference to the establishment

of Zion, the salvation of men, the redemption of the earth and the fulfilment of all the words of the holy prophets since the world began!

A PRAYER

And now, O God, the Eternal Father! Here as to an altar, I bring this work of mine, and dedicate it unto thee and to thy cause. If there is any way of excellence in it, I am sure it is of thee, and unto thee belongs all glory and all praise and honor. As thy dear Son, the Christ, in the council before the world began, when accepting the mission to redeem the world, said, "Father, the glory be thine;" so now, in this so infinitely smaller matter, but I trust in that same spirit, I say in the presence of all these people, Father, the glory be thine for this work accomplished.

PRESIDENT HEBER J. GRANT

The bouquet of beautiful flowers to my left was sent to me by Mr. Gus L. Becker of Ogden. With the flowers came a letter in which he states that during his forty years of residence here he has discovered that we are a God-fearing, honorable, upright people.

The bouquet just behind me was sent by the various General Boards of the auxiliary associations. It is composed of one hundred roses.

A solo and chorus, "I have seen my Maker face to face," was sung by Rilla Wilson and the choir.

After the closing prayer was offered by Elder Henry H. Blood, President of the North Davis Stake of Zion, Conference adjourned until 10 o'clock tomorrow morning, April 7th.

SECOND DAY

MORNING MEETING

The meeting began promptly at 10 o'clock a. m., Friday, April 7th, President Heber J. Grant presiding.

The music for this session of the Conference was furnished by the Provo Tabernacle Choir, under the leadership of Gerrit de Jong.

Opening selection by the choir and congregation, "O say, what is truth?"

Elder Lewis Anderson, President of the Manti Temple, offered the invocation.

A sacred solo, "I sought the Lord," was sung by Anna Hinckley.

PRESIDENT HEBER J. GRANT

I had hoped yesterday to have time to read a number of telegrams that we have received. I had also hoped to hear from the Presiding Bishop of the Church, who presides over all of the members of the Lesser Priesthood—Priests, Teachers and Deacons—but it is a difficult matter of course to concentrate one's thoughts and stay within a limited time.

CABLE MESSAGE FROM ELDER JOHN A. WIDTSOE

We shall not attempt to read the many telegrams that we have received from individuals, including leading business men in the United States and in Europe, but I would like to read a cablegram from one of the absent members of the Twelve Apostles. It is from Liverpool, dated April 4th:

"First Presidency: The Church members of the European Missions number nearly thirty thousand with the missionaries about seven hundred strong, unitedly express joyous gratitude for the blessings of the Gospel and the present prosperity of the Church, and extend to you and the whole Church felicitations upon this happy occasion. May the Gospel, true to its divine purpose and history, spread over the earth to make multitudes glad through righteousness.

John A. Widtsoe."

FELICITATIONS FROM GOVERNOR OF WYOMING

We have a telegram from Governor Frank C. Emerson of Wyoming.

"Heber J. Grant, President, Mormon Church, Salt Lake City, Utah.

"Please accept my felicitations upon the centennial celebration of the founding of the Mormon Church. From the time of the arrival of Brigham Young and his band of courageous followers in the Salt Lake Valley the Mormon people have had a leading part in the welfare and development of this western country. We appreciate their contributions to the progress of the commonwealth of Wyoming. It gives me pleasure to designate Honorable L. T. Oldroyd, our

Commissioner of Agriculture, to represent Wyoming upon this auspicious occasion.

Cordially yours,

Frank C. Emerson,
Governor of Wyoming."

OTHER TELEGRAPHIC CONGRATULATIONS

"Salt Lake City, April 5th, 1930, President Heber J. Grant: The Knights of Columbus of Utah extends congratulations on the centennial conference and wishes your people a successful meeting.

Vere L. McCarthy,
State Deputy.

Dr. J. J. Galligan,
Master of Fourth Degree."

A cablegram dated Capetown, South Africa, April 6th, arrived before the conference meetings yesterday. They had held their services over there on the 6th of April and we received the word after they were over. It is from Don Mack Dalton, President of the South African Mission:

"Our services had great spirit. We join you in remembrance and reverence. Missionaries well."

From Holger M. Larsen, Copenhagen, Denmark:

"Elders and Saints in Denmark send congratulations on this centennial anniversary."

From Edward P. Kimball, Dresden, Germany:

"Missionaries and Saints German-Austrian Mission greet you in love with Hosanna."

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I rejoice, my brethren and sisters, in the splendid gathering of the saints this beautiful morning, and the wonderful gatherings that were held yesterday. I rejoice in the favor that is granted to me, in common with you, to take part in the exercises of this remarkable conference. I feel deeply grateful to the Lord that I am privileged to live in this day and age, and to enjoy the confidence of my brethren of the General Authorities, and of you, my brethren and sisters, the presidencies of stakes, bishoprics of wards, and all the members of the Church, so far as I may be worthy of that confidence. I can assure you that I desire to live to be worthy of it. I desire to serve you, because everyone who is called to any position in this Church is a servant of the people.

EXTENT OF PRIESTHOOD MEMBERSHIP

When the priesthood were gathered here yesterday, and when it was not possible for all to attend who desired to obtain seats, I was thinking of the problem that was before us—the First Presidency and

those of us who had the seating of this building in hand—as to how we could accommodate those who desired to be here. There are 150,000 members of the priesthood of the Church. Of course not nearly all of them could be here on that occasion, although many of them would have liked to come. Of those who are presiding officers of the stakes and wards and of the various quorums of the priesthood, there are fourteen thousand—practically double the seating capacity of this building, as at present. There is room for only six thousand in the body of the hall. Consequently it was necessary to cut down, very extensively, the number allotted to each stake of Zion. As a result, a large proportion of those who were seated here are the presiding officers of the stakes and wards and other high priests, as well as seventies and elders. There were not as many of the Aaronic priesthood as we should have liked to see, and as could have been seated here, had there been room for them to be seated. I am sure that there could have been two or three times the capacity of this building of Aaronic priesthood members who would have been glad to be here on that occasion, because they appreciated the memorable occasion, and what a tremendous influence it would have in their lives to take part in this centennial celebration.

FRUITS OF THE GOSPEL

I desire to read to you two or three quotations. One of these I was reminded of by the message of the First Presidency yesterday. When the Savior was delivering that remarkable Sermon upon the Mount, among other things he said:

“By their fruits ye shall know them. Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

I am reminded also of the wise man Solomon, who had been trained up in righteousness by his father, King David, and had become king of Israel under the most prosperous conditions, but who went astray and was led into transgression by reason of the luxuries he enjoyed. Toward the close of his life, after having tasted the bitter as well as the sweet of life, he wrote the book of Ecclesiastes, and in the closing verses of that book he makes the following declaration:

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”

Now there is one other quotation I would like to present to you, and that is from one of the Lectures on Faith, contained in the fore-part of the book of Doctrine and Covenants:

A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation.”

GROWTH OF THE CHURCH

Frequent reference has been made already to the humble beginning of this work. I am reminded of its commencement in the pleasant

homestead of Peter Whitmer, in the township of Fayette, located in that beautiful western section of New York state—a section of rolling hills and lovely lakes. While those six men were met together I believe they appreciated to some extent the tremendous power that was in the work; but whether or not they visualized its growth and development from that time to this is a question. When we think of those humble conditions in that obscure village, and then realize that today there are approximately seven hundred thousand members in the Church, located in all the states of this Union, in Canada and Mexico, in South America, in practically every civilized nation and on the Pacific islands, we comprehend what a remarkable growth it has had. Yet in all its development it has not lost in the least that humble faith and devoted spirit which characterized its beginning. When we sense also that in the hundred years that have elapsed since the beginning of this Church the most remarkable developments have occurred in the progress of civilization, and with those developments the Church has kept pace. It has met and helped to solve the problems of humanity and has presented divine truths which have changed and molded the spiritual thought throughout the world for good. The doctrines declared by the Church have been constructive in their nature. They have not tended to cause doubt or disbelief in the hearts of men. On the contrary they have helped to bring men to a realization of the fundamental truths which have been declared by prophets and seers in all dispensations.

EFFECTS OF "MORMONISM"

"Mormonism," it is said, and well said I think, enters into every phase of the lives of its members. It molds their characters in conformity with these principles. It enters into their habits and influences them. It affects their physical beings and their mental development. It affects their hearts and their desires toward their fellow men.

What are some of the effects of "Mormonism?" What have been some of the effects in all the years that it has existed? I would like to discuss with you for a few moments a few of the practical things that may be evidenced in the lives, the habits and the characters of the Latter-day Saints. There are various things by which the faith and sincerity of the people may be measured. Particularly, there are three ways that I should like to consider with you wherein the devotion of the Latter-day Saints has been evidenced in their lives. It is said, as was stated by President Nibley yesterday, that "sacrifice brings forth the blessings of heaven." It is declared in the quotation I have read that any religion that cannot require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. If Abraham had not had the faith necessary to conform to the command given him of the Lord to sacrifice his own son, Isaac, undoubtedly he would not have been able and worthy to receive the great blessings which our Eternal Father gave to him. His obedience to that command, even though it was not required at his hands, proved his devotion, his loyalty, and his entire and complete faith in God.

The Latter-day Saints who have accepted the Gospel in faith, and with a real desire to serve the Lord, have conformed to the principles of the Gospel, even though they might require what would appear to be sacrifice on their part; and yet I am sure that we all appreciate the fact that every sacrifice is a blessing in disguise. It is a means of progress and development for every one of us.

RESTRAINT OF PHYSICAL APPETITES

One of the ways whereby men may evidence their faith, integrity and sincerity in their religion, is by restraining and controlling their physical appetites, in conformity with the principles which are offered for their welfare. In the Word of Wisdom the Latter-day Saints have the finest set of rules that is to be found, I think, anywhere, affecting the physical being of the people, and also affecting their mental progress and development.

Not long ago a member remarked to me that he had been in the East and had met a prominent business man in New York, who had inquired of him regarding the Mormon people. Among other things this local man had told him of the Word of Wisdom and of the stipulations and requirements contained therein. The man said to him: "Do your people observe that set of principles and instructions?" He replied: "Not entirely, but to a considerable extent." "Well," said the man, "if your people conform to those instructions, they will become the finest people in the United States or anywhere else in the world, in physical vigor and in mental development." The Lord has said to us that these instructions are given for the weak and the weakest of all saints, who are or can be called saints, and when the Lord says that to us, it ought to be sufficient, whether it be in the way of a suggestion or a commandment. It means that when the Lord gives a commandment it is intended for the progress, the welfare, and the blessing of those to whom it is given.

FAITH PRODUCES WILLING OBEDIENCE

During all these years, the Latter-day Saints have, in large measure, observed the Word of Wisdom. There are some people who complain that no church has any right to direct what one shall or shall not eat or drink. On the other hand, if we accept the proposition that spiritually we are the sons and daughters of God, that these bodies are created in his image, that the Holy Spirit should enter and be a part of our tabernacles and inspire us, and that the Lord expects of us that we shall be physically sound, it is by all means important that we should learn to control and regulate our appetites and desires and keep these bodies clean in order that we may be entitled to enjoy the Spirit of the Lord and draw near to him. But there is no compulsion in this or any other principle of the Gospel. We have our free agency. If we obey, we gain the benefits and the privileges accruing therefrom.

RESULTS OF OBSERVANCE OF WORD OF WISDOM

Now what has been the result of the observance of the Word of

Wisdom on the part of the Latter-day Saints? I cannot tell you in so many words, but I can quote to you some of the statistics that come into our office with regard to the vital conditions among the Latter-day Saints. We cannot say, for instance, how many members of the Church have cancer. But we can say how many members of the Church die of cancer, and that is a very important thing among people today, because cancer is a serious disease; and so with various other maladies. The death rate among the Latter-day Saints for the last few years has averaged about 7.5 per thousand. The average death rate of the United States registered area, which includes the most progressive states, is 11.4 or more per thousand. In other words, the Latter-day Saints' death rate is only about two-thirds of the death rate throughout the United States.

ANALYSIS OF RESULTS

Let us analyze that a little farther, as to the causes of death. Among other things we find that in the matter of what are known as epidemic, endemic and infectious diseases, the death rate in the United States is more than double what it is among the people of this Church. The Lord has declared to us that scourges should come over the earth, and that if we will observe his commandments we shall escape those scourges. Not entirely, probably, because we are all subject to death. In a measure, we are all subject to diseases. But as I see it, through the observance of the Word of Wisdom, we are promised at least partial escape from many of these scourges. In the matter of diabetes, which is also a disease of some considerable concern among mankind, the death rate in the Church is approximately half that of the United States average.

EFFECTS OF NARCOTICS

It is recognized that tobacco and spirituous liquors are causes, at least in part, of cancer, and in this respect we find that the death rate in the Church as compared to the United States is less than half. In the matter of nervous diseases, it is recognized also that certain stimulants affect the nervous system. The death rate from diseases of the nervous system in the Church is less than half that of the United States. In the matter of kidney and kindred diseases, which are also affected by the use of stimulants, the death rate throughout the Church is about one-fourth that of other parts of the country. The death rate from diseases of the heart and circulatory system in the Church is approximately one-half that of the United States average.

Are not these records ample evidence to you that the observance of the Word of Wisdom is worth while? Are not these the fruits of a good tree? Of course, we ought to observe this or any principle because the Lord has made it known to us. That ought to be sufficient, but when we examine the effects produced we find that we are fully justified, from a material standpoint, in observing it.

RESISTANCE TO MORAL TEMPTATIONS

There is another way in which men and women can demonstrate

their faith and sincerity and that is by resisting immoral tendencies, by refusing to do those things which we have been advised are vicious and contrary to the word of the Lord, as affecting relations between the sexes. The influences of today throughout the world are such as to undermine moral standards. Virtue and chastity are apparently not considered of great concern. The Latter-day Saints recognize the fact that strict morality is of the utmost importance. We have been taught to abhor immorality and unchastity. The Lord has declared to us that those who practice sexual transgressions will degenerate, and cannot retain the Spirit of the Lord, which is the spirit of life and truth and virtue.

BENEFITS OF HIGH MORAL STANDARDS

Now what are the evidences as to the benefits of the observance by the Latter-day Saints of high moral standards as compared with other people? I would like to take the opportunity to give you certain government statistics. The Church does not keep record of births out of wedlock, but the government records for Utah and Idaho, where the majority of the Latter-day Saints live, as compared with the rest of the United States, show that the illegitimate birth rate in each of these two states is less than one-third. And that is true also of still-births out of wedlock. Is that any evidence to you as to the benefits of the observance of the declarations of God and the teachings by the leaders of this Church with regard to the proper relations between the sexes?

THE MARRIAGE RELATION

Then taking the other phase of that relation, that is, marriage, the Latter-day Saints have been taught continually that marriage is a sacred obligation, and that it should be undertaken, not only for this life but for eternity as well. Mutual respect and consideration between husband and wife, and continuance in the marriage relation, are, likewise, evidences of the faith and uprightness of the members of the Church. The bearing of children and the proper training of those children is enjoined as a responsibility that every married couple should undertake. The proper training of children, as well as the bringing of them into the world, is of great importance.

MARITAL STANDARDS

What are the results of this training among the Latter-day Saints, comparatively? We find that the marriage rate throughout the Church as compared with the government statistics for the nation, is about 43% greater. The birth rate throughout the Church is about 45% higher than that of the United States generally. The infant mortality rate in the Church is approximately 62% that of the United States. It is interesting to note, further, that the divorce rate throughout the Church is only about 40% of the United States average, and that the divorce rate of those who were married in the temple is only about 18% that of the United States, or about 43% of the total divorces in the Church. Isn't that evidence also of the real benefits derived from the

observance of these divine instructions? Those who are married properly, who have taken upon them these covenants in the temples and have seriously and with due appreciation of the responsibility, promised to maintain this bond in affection not only for this life but for eternity, have been so impressed with this obligation that they are able to live together in love and joy and peace.

FAITH EVIDENCED BY LIBERAL GIVING

There is one other way that I would like to refer to briefly whereby, it seems to me, the faith and sincerity of the members is clearly shown. It is said that a man's pocket-book is very near to his heart. I am told that Michiavelli, a diplomat engaged in Italian affairs of state in the middle ages, a keen, wily schemer, and politician, expressed this statement—whether it be true or not—"You may kill their fathers, you may take away their wives and daughters, you may destroy their brothers, and they will forgive you, but you dare not touch their pocket books." That indicates his idea, at least, as to how precious one's pocket book was. But when men and women will give liberally and consistently of their means and of their time for the welfare of their fellow men, it is surely an evidence of their faith and sincerity. The true Latter-day Saints have been and are giving liberally and devotedly through the observance of the law of tithing and the making of donations for the poor and for other purposes. They have shown, I think, a remarkable spirit of giving of their means, and of their time and labor, because they understand that these are commandments of the Lord.

INDIVIDUAL GROWTH

What are the results? Well, in an individual way, the result has been to overcome sordid selfishness, produce loyalty and exhibit more positive faith in God and his work in the hearts of those who have observed these things. Brotherly kindness has increased. Financial integrity has been promoted. Individual honesty has been strengthened, and the cooperative spirit developed. Men become more charitable. The finer qualities which make for character, and enhance peace and joy and love in the earth are brought out. The spirit of service which makes for greater community welfare is being encouraged.

Then, in a spiritual way, what are the effects? The tremendous missionary work that the Church has carried on, the preaching of the Gospel to mankind everywhere, has been made possible not only by the observance of the principle of tithing, but by the giving of time and additional means individually by the missionaries and through their parents.

MATERIAL PROGRESS

Again, in a material way, what has been produced? The building of a great number of community buildings, of temples and of ward and stake meetinghouses. Further, there is the large Church educational program, and the extensive service rendered in the care of the poor. I think there is no other people anywhere that is doing as much pro-

portionately, in the way of erecting fine places of worship and social centers. Also the effect is to develop in the members the spirit of thrift and the desire and determination to meet their obligations manfully and provide for their needs. The Church is undertaking to qualify its people as a whole to secure greater equality and mutual consideration so that everyone, as far as possible, shall properly develop. It causes everyone to seek to increase his or her earning capacity; not only for their own welfare but that they may be able to help the Church in larger measure and to be of greater usefulness in the community. All of these things result therefrom.

RENEW OUR COVENANTS

Now, in that which has been presented here, it is not intended to boast of the Latter-day Saints. The desire has been to show that the observance of these principles produces lasting blessings in the lives of those who have faith. My brethren and sisters, we have reached the end of this first century of the Gospel restoration gloriously, and stand on the threshold of the second, which is fraught with even greater events than have occurred heretofore. Shall we not here and now renew our covenants with the Lord, and solemnly pledge ourselves individually and unitedly to serve God and keep all his commandments, to prepare for sacrifice and bring forth the fruits of right living? May the Lord help every one of us to do this, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

President Heber J. Grant read the following letter and message from Elder Reed Smoot:

March 29, 1930.

"President Heber J. Grant,
47 East South Temple Street,
Salt Lake City, Utah.

Dear President Grant:

"As you are aware, it is impossible for me to attend the April Conference. I regret it more than words can express. I enclose you a short statement, which I would like to have you present to the Conference if agreeable to you.

"May God's blessings ever attend you and may the coming Conference be one of the great epochs in the history of the Church is my desire and prayer.

Your brother,

(Signed) Reed Smoot."

Apostle Reed Smoot, who is unavoidably detained by his duties in the nation's capital, sends greeting to this conference his most cordial good wishes and a message in these words:

ANNOUNCEMENT OF TRUTH IN THE RESURRECTION

Ages ago, when the Son of God, in mortal tabernacle, stood before a human judgment seat in the city of Jerusalem, the Roman procurator asked him, "What is Truth?"

That query has been of vital significance to mankind in all the

succeeding ages, and was never more vital than at this very time and on this present occasion. Only a few days after the scene in the Roman court, visitors to an empty sepulchre, seeking to view the body of the crucified Jesus of Nazareth, were accosted by a heavenly messenger who said concerning him: "He is not here: for he is risen." The angel's words were the announcement of a wonderful Truth, of paramount importance to all mankind. The resurrection of the Redeemer and Savior of the world had come to pass.

TRUTH REVEALED THROUGH JOSEPH SMITH

More than one hundred years ago, to specify as to time and place, in the spring of 1820, near the town of Palmyra, state of New York, there came a divinely manifested vision to a young man, Joseph Smith, who was of Israel's birthright heritage and who earnestly sought the truth. That vision was the appearance of God the Eternal Father and his Son, the resurrected Jesus of Nazareth. Pointing to the other heavenly Personage, God gave witness: "This is my Beloved Son, hear him." It was the divine revelation in this age of the resurrected Christ. It was the Truth. Multitudes in Palestine and adjacent countries had no knowledge of or belief in the resurrection on the day of its first announcement, but its truth has permeated the ages since then and has brought life, and hope, and joy, to myriads of our fellowmen. Multitudes in this and other lands had no knowledge of or belief in the revelation of the resurrected Redeemer to the young man Joseph Smith on the day of its occurrence, but its truth today is permeating people in all lands, and will grow to a perfect knowledge in the due time of the Lord, because that revelation is God Almighty's Truth, and will prevail.

Some years later, in May, 1829, there came the restoration of the Lord's priesthood authority to administer the required ordinances of the Gospel; and in the next year there followed the publication of the divinely revealed word known as the Book of Mormon and the event of which we celebrate the one hundredth anniversary at this April Conference, namely, the organization of the Church of Jesus Christ, for the accomplishment of God's great purposes among men in this latter-day dispensation, known in scripture as the Dispensation of the Fulness of Times. Further organization and divine revelation succeeded this event, until April 3, 1836, when the revelation of the fulness of the Gospel was completed by the appearance of other heavenly messengers with the keys of their respective dispensations, the culminating one being the promised coming of the Prophet Elijah with the keys of the priesthood authority which he held, and that prophet's announcement to Joseph Smith and Oliver Cowdery that "the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the door."

More than twelve years before this latter date, on September 21,

1823, God had promised to Joseph Smith, through an angel, that he would send to him the prophet Elijah, with the mission to "plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers." Among millions of our race today, outside of membership in the Church as well as with those inside, this prediction is being verified in a truly wonderful manner. These millions are seeking to know of the promises made to their fathers; and truly in the world today there is wide turning of the hearts of the children to their fathers in genealogical research through records of ages ago. These facts and many others bear indubitable evidence that the revelation of the Gospel to the Prophet Joseph Smith and others in this age is God's Divine Truth. To this fact I bear my most solemn testimony on this occasion.

PERSONAL DESIRES

It is my earnest, sincere desire that in my calling my preaching shall be, as the Lord directs, "the warning voice, in mildness and in meekness." To be qualified for the work all engaged therein are required to show forth hope, charity, and love; to "remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence;" and to beware of pride and a cold haughtiness such as weak humanity often is prone to.

My desire also is to convey to my brethren and sisters, and to all my friends, a message that to me seems of great worth on this particular occasion. Thousands of years ago, when Israel was before Mount Sinai under the leadership of their great Prophet Moses, God gave to Israel statutes and commandments, with promises of great blessing if these were kept, and predictions of punishment for wrong doing if disregarded; for Israel had taken upon them his name. Among those commandments was one which carried a peculiar and remarkable promise. That commandment was:

BLESSING IN KEEPING THE SABBATH

"Ye shall keep my sabbaths, and reverence my sanctuary. I am the Lord."

The promise for obedience was that their enemies should not prevail against them, but Israel would prevail. This command and promise are recorded in the twenty-sixth chapter of the book of Leviticus in the Old Testament, second, seventh and eighth verses. All during the thirty-three succeeding centuries when Israel has remembered to keep God's sabbaths and reverence his sanctuary, the promised blessing has attended them in that obedience. It also is manifest in the nations whence we gather Israel today, wherever the command relative to the sabbath and sanctuary is observed. That observance is of great moment to the saints at this time, if they would receive the divine blessing. It is momentous and needful because it is divine Truth.

My word and message to my fellowmen everywhere today is that

the Gospel of the Lord Jesus Christ set forth in his revealed scriptures is the plan of salvation and of peace to the world; that while it is commendable in men to seek peace by every honorable means, the great peace for humankind comes only through the potent, sacred, divine mission of the Man of Galilee, whose mission is God's Eternal Truth. God bless you all, in Jesus' name.

A solo and chorus, "Let all on earth their voices raise," was sung by Lavar Isaacson and the choir.

ELDER JONATHAN G. KIMBALL

Of the First Council of Seventy

I am very grateful to the Lord that I am permitted to be present on this occasion. I feel that I am among my friends, and have always tried to feel that way. I have only one great big desire and that is to live until I have fulfilled and completed my mission here upon the earth. The revelations tell us that if we desire to serve the Lord we are called to the work. I have a burning desire in my heart to follow in the footsteps of my father, and to be loyal and true and faithful, and to be found among the number that sustain God's work and uphold the hands of his holy priesthood.

I realize, in part only the great responsibility that is resting on the Presidency of this Church and the Council of the Twelve and all those who take part in this great work. I believe Joseph Smith is one of the greatest prophets that has ever lived. I believe in his prophecies and revelations. While I may be among the number that would like to rush things on a little, to see how they are coming out, in Jackson County and all that, I am sure that all will be literally fulfilled in the due time of the Lord.

Whenever the Lord wants to speak to his people he knows whom to talk to. I have known President Grant during my labors in the First Council. I have slept with him and talked with him, but I haven't slept with him since he has been President of the Church. I know of no better man. I am not one of those who cater to men. I sustain them and uphold them, but I have learned that they are human. I sustain and uphold, with all my heart and soul, President Heber J. Grant as the prophet of God. It was only two months ago that a young lawyer—I suppose he considers himself one of the brilliant young lawyers—undertook to criticize severely the President of the Church. I was somewhat disturbed. I said, "I am going to take out my watch and give you five minutes to name a better man." I haven't heard from him yet. I want to say to you, in full faith and confidence, no man has ever earned his place as the prophet of God, through loyalty, faithfulness, devotion and sacrifice, more than President Heber J. Grant.

I realize that this is a serious work. I have had more joy and more happiness—real joy and happiness—when in the service of the Lord, when standing before the people and testifying of the truth of this work, than at any other time. True it is I may have said things that would have been better unsaid. Unfortunately, I have tried to say some things that haven't been understood, but I know that this work is true, as well as I know anything. If there is anything I know, as far as my testimony goes, it is that this is the work of God; that God is our Father; that Jesus Christ is the Redeemer of the world. Joseph Smith is and always will be a prophet of the living God, and his prophecies and revelations will come true. I know it is needful to have a little joy, a little peace and happiness in this world of ours, which is full of sorrow, death and misfortune. I get a good deal of joy sometimes from very simple things. I couldn't help but think this morning of one man talking over the radio, getting a hundred fifty thousand dollars a year. No one ever gave me a nickel for any joy that I ever gave him. I think we need a little cheer, a little helpfulness, and a little encouragement. I have a matter that I would like to read to you. It will take me only a few minutes.

"It is a very old, old story; but it never needed retelling so much as in this present hour: His name was Joseph, and he was carried away from home, and found himself in Egypt, a strange new land. Because he was good looking and intelligent and a hard worker he rose rapidly until he became prime minister. Except the king, there was no other man in Egypt more influential or more celebrated."

His relatives learned with interest of his rise. They followed into Egypt, and with his help they too prospered and were likewise influential. It looked as though they were permanently provided for, as though nothing could happen to dislodge them. But in a single generation—yes, in a little fraction of a generation—the unbelievable occurred. The people who were so contented, so free from all concern, were hurled from their high position into the bitterness of slavery. The thing that had happened to them is recorded in a single sentence, "Joseph died." That has not been the case with the Church of Jesus Christ of Latter-day Saints. Joseph the prophet died, but the Church has continued to progress and advance and will until it completes its mission. A new generation has arisen. "A prophet in the wilderness was still crying, but there was no one to heed—there was scarcely anyone to listen—material force was in evidence in its might." It seemed so foolish to rely on so slender a thing as divine support. It ought to be self-evident to a pagan that arrogance and earthly power can vanish over night, for all that is not built upon God shall fall. To trust to material standards of strength brings calamity—material force, as apart from God and opposed to him, cannot succeed.

A new generation has arisen. The people seem so content, so free from all concern; but like the Jews in the days of Joseph, they can be hurled from their high position into the bitterness of slavery.

We older men think our story should be told of our pioneer fathers

and mothers, and the faith of our ancestors; and we write a book, preach a sermon or two and think our task is ended. This new generation that have arisen have discovered over night that a new world has been born and that the United States of America is about to assume the responsibility of saving the world and they are content and satisfied.

At no time in the history of this great nation has there been greater danger than for this new generation. The danger comes from ease, idleness and luxury, as there never was a time when the people were spending their means as prodigally as now and ever reaching out after material things.

The prodigal dollar seems to be swallowing all that is great and noble in the nation.

To my mind the Mormon people are becoming content and self-satisfied—they show evidence of falling down in their spiritual efforts. It seems to me, a great deal of that which has been gained by faith, adversity, sacrifice and years of hard work is being let loose of. Our fathers and mothers died for the faith and we are living on the faith of our pioneer ancestors. But behold, another generation has arisen, and in the very instant of our self-content the silence is broken by our being hurled from our mighty purpose. Joseph Smith, the mighty prophet, was chosen of God to send forth the message of salvation to the children of men. He was martyred, but that was not the end.

Brigham Young rightfully succeeded him; and his followers with him fled to the Rocky Mountains. Brigham Young led the way for the first trekkers of adventuresome spirits in the year 1847 who were the original builders in what Daniel Webster christened the "Great American Desert." On entering the Salt Lake Valley divine intelligence at once manifested itself in all his deliberations. "This is the place." There beats in the heart of this great man, a leader, a prophet of God, a great load of care—the destiny of his people.

One has to believe to understand the destiny, object and purpose of this people. The leaders understood and believed. They knew—God revealed it to them. President Brigham Young and his followers said, "We will make this barren waste bloom and furnish clean unsullied wealth for thousands of poor people from all over the world, who have been crushed under the Juggernaut of our Christian civilization—we are going to plant them under the shadow of the Rocky Mountains, we will create an Eden out of the desert; we will lay out town-sites and cities and build churches and schoolhouses and raise wheat and vegetables. God's children shall be converted to the Gospel of Jesus Christ and be given land. They shall have a chance for life, liberty and the pursuit of happiness. They shall know their toil will bring them some returns so that they can have a home and a hope for the future.

It was a big thought, a great idea, manifested by divine intelligence. He was a prophet. He had a vision of the future. The great leaders did not want the land and water for themselves; they wanted men to be God's agents—stewards for God—and hold the land in trust as a

sacred inheritance. This land was to belong to the lowly of the earth and to be saved for the hewers of stone and the drawers of water. These valleys in the mountains were to be made to bloom and blossom for the poor-whose hope is the land that gave them birth and life and would receive them in its bosom when they died and made a safe return to the Father of all.

Just take the time to think of the thousands of acres of lonely thirsty land waiting for centuries, to be reclaimed from the ruins of ages. They saw in vision green fields and farms just as Joseph Smith prophesied it would be. "It is the place" where you'll find all the things your souls are hungering for; where the people will own big farms, with green fields of wheat and alfalfa with purple blossoms and long rows of fruit trees and vegetables. All will be most beautiful in a desert. It was a vision, a dream come true. Nobody was there to despoil their dream.

A new generation has arisen. Think of your pioneer fathers and mothers who built better than they knew. Think of the men, women and children toiling in sweat shops, with little food, families without money, without hope and without fuel, facing cold winters in these great cities, who have been gathered to a barren empire which our ancestors have transformed into an Eden. A land of liberty—a home for the oppressed of God's children, where they can have life, liberty and the pursuit of happiness, and worship God according to the dictates of their conscience. The stranger has found his way amongst us and many of us have sold our inheritance for a mess of pottage and are seeking elsewhere, hoping for more ease, more idleness, more luxury. In this once lonely sage-covered, wind-swept valley there should be erected a granite monument and written thereon this epitaph:

"Who seeks for heaven alone to save his soul, may keep the path, but will not reach the goal; while he who walks in love may wander far, yet God will bring him where the blessed are." (Henry Van Dyke.)

On an occasion in San Francisco, on March 16, 1924, young Elder Larkin handed this to me. On that occasion J. G. Kimball prophesied that "before many of you go to the other side, you will all have burning desires in your hearts to return to the places where the leaders of the Church have counseled the saints to settle and you will give anything for a home there."

God bless you. Amen.

ELDER GEORGE ALBERT SMITH.

I am honored this morning in being permitted to worship with this wonderful congregation, to find myself numbered among those who are considered worthy to assemble in the name of the Lord. I desire sincerely that the time occupied by me may be profitable to you; and will, therefore, appreciate an interest in your faith and prayers, that I may be led to say the things that will be helpful.

I rejoiced exceedingly during the sessions of yesterday and last evening, and there wells up in my soul a feeling of thanksgiving to him from whom all blessings flow. I am one of those who believe in the teaching of the Bible, that "man was created in the image of God." Last night, as I beheld the beautiful pageant portraying the various ages of the world and conditions that have existed, I felt to thank my Father in heaven that my lot has been cast in this day and with this people.

THE WAY PREPARED

In the Bible we read, in the third chapter of Amos:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

I believe that, and I believe that all down through the ages, as recorded in holy writ, the Lord has vindicated that statement. The preparation for the ushering in of the Gospel of Jesus Christ in this latter dispensation was indicated in the reign of Nebuchadnezzar, and repeated again in the days of the Apostles, and then the foundation was laid for the organization of the government of the United States by men and women who believed in the divine mission of Jesus Christ. The stage was not set hastily; it was preparing through hundreds of years. We who live in this marvelous age may look back and see that throughout the centuries our Heavenly Father has fulfilled his promises to his children, and the people or nation that has observed the laws of God and honored his commandments has been blessed; while those who have been recreant to their opportunity have suffered calamity and in many cases entire destruction. Our Heavenly Father prepared the way for the coming of the Gospel of Jesus Christ, which was to precede the second coming of our Lord.

HIS PROMISES FULFILLED.

The Doctrine and Covenants contains several revelations given by the Lord before he organized his Church. Among them was this one—and I call attention to it as evidence that the Lord fulfills his promises. In February, 1829, one hundred and one years ago, this revelation was given through the Prophet to his father. By the way, this revelation was given at a time when the people of the world did not believe in new revelation, when they did not accept the idea that God could speak again from the heavens, and those who believed that he could or would were ridiculed. But the Lord did speak, and this is what he said:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work."

This was before the Church was organized, before the priesthood had been so widely conferred and when men were called to the work in an orderly way.

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you."

GOD'S CHURCH.

A hundred years ago yesterday the Lord commenced this work. He had predicted it himself, and had called attention to the fact that it was to be a marvelous work. No man could have fulfilled that prediction, but our Heavenly Father has fulfilled his promise; and in the year 1830, on the 6th day of April, he organized his Church. I would like to emphasize that, as I believe with all my heart that it is his Church, not the Church of Joseph Smith or of Brigham Young or of John Taylor or of Wilford Woodruff or of Lorenzo Snow or of Joseph F. Smith or of Heber J. Grant; for while these men have been his faithful representatives upon earth, it is not their Church, but it is the Church of the Redeemer of mankind.

THE LABORERS IN THE VINEYARD.

At that time he gave certain information. I shall not take time to read that (Section 21) but I call attention to the fact that in it the Lord said:

"For behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart."

I call attention to the fact that he made a promise that he would bless all those who labored in his vineyard, and since that time thousands of men and women have gone into the world to advocate the truth. I have met and visited with hundreds, yes, and with thousands of them myself, and I have never heard one bear any other testimony than that the Lord had blessed him and given him great joy when he labored in his service.

I was thinking today of the Smith family, chosen by the Lord to be instrumental in beginning this work. I checked over in my mind the number of the descendants of Asael Smith, the Prophet's grandfather, who have given a portion of their lives in the mission field. I find that in that family alone more than two hundred years of faithfulness and devotion in advocating the Gospel of Jesus Christ have been thus spent. It is marvelous when you think of what has been accomplished, and how the Lord has fulfilled his promise.

THE WORDS OF THE BOOK.

One hundred and one years ago this very day, Joseph began the translation of the Book of Mormon, and Oliver Cowdery became his scribe. We have a copy of that wonderful book here upon the pul-

pit. Hundreds of thousands of them have been distributed in the world. Ridiculed though it was at the time, it contains a special promise. I will read that promise. The Prophet Nephi said, as you will find in the thirtieth chapter of the second book of Nephi:

"Now, I would prophesy somewhat more concerning the Jews and the Gentiles; for after the book of which I have spoken shall come forth and be written unto the Gentiles and sealed up again unto the Lord, there shall be many which shall believe the words of the Book."

That statement was in the manuscript in the hands of the printer, and was there with the knowledge of Joseph Smith and his associates who assisted in translating the record. At that very time the people in the neighborhood of Palmyra and Manchester had already declared that they would not buy the book, that its publication would be a failure if they could make it a failure, and the copies that were to come from the press would be wasted. Had that book been written by Joseph Smith himself I am sure that passage would have been deleted, that "many shall believe the words of the book." But it was the word of the Lord, through Nephi. Has that prophecy been fulfilled? What are the facts? The book has been translated and published in fifteen different languages, and is translated in several other languages. Approximately a million people have believed it and accepted it as a sacred record. It has been generously distributed among the children of men. In a hundred years nothing has been discovered that would set aside the statements that are contained therein, and the things that have been uncovered by archaeologists and others have demonstrated the truth of the historical facts contained in the Book of Mormon. One hundred years have passed, and surely many have believed the words of the book. The prophecy has been fulfilled. Our Heavenly Father caused that it should be written, and he always fulfils his promise.

THE LORD WORKING AMONG THE NATIONS

In the same chapter we find the following:

"And it shall come to pass that the Lord shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."

Has he fulfilled that promise? If there be anybody in this house past seventy-five years of age who will take the time to think of what has occurred since the Book of Mormon was first published, he will discover that almost every implement, almost every convenience now enjoyed by mankind, has come since the Book of Mormon issued from the press in the year 1830. We are witnesses this day that in a hundred years this world has made progress along most lines greater than in all the previous centuries since the earth was created and our first parents came upon it. The Lord said he would commence his work among the nations. Man had had his trial; men for thousands of years had worked at it. But when the Lord set his hand and when he began to quicken the minds of men by the inspiration of his holy power men began to work

out wonderful inventions that have changed the entire condition of this world. I say to you that after a hundred years we are living in a new world. But the work of the Lord has only just begun.

Oh, how my soul thrilled last night as I beheld the pageant that was presented before us of the ages that have passed. It was called most forcibly to my attention that we who live in luxury today do not appreciate what our forbears have passed through. The scene of our pioneers toiling across the plains touched my heart, and tears dimmed my eyes as I thought of them under the burning sun's rays and in many cases in the snow; and remembering that my own father was born on the way, I asked myself: Am I living to be worthy of the sacrifices that were made by men and women such as these? I hope I am. I hope I appreciate this blessing.

GROWTH IN A CENTURY.

This is our Father's work. In a hundred years we have made great progress. Do you realize that in a hundred years after the organization of the Church with six members there has been more than one hundred thousand people converted for each one of those six whose names appear as the organizers of the Church? One hundred thousand for each one in a hundred years. Multiply that by our present membership, and if we should do as well in the next hundred years, considering our present membership, do you know what it would mean? Not three fourths of a million people, but more than seventy billion people would be members of the Church of Jesus Christ. Can you not see how a marvelous work and a wonder has been going forward? Can you not see how we as individuals have only contributed our mite, but the multitude has united, and the word of the Lord has been disseminated among the children of men; not in a militant way, but in kindness and in love, with a desire to bless all mankind.

GRATITUDE FOR BLESSINGS

If I interpret the spirit of this conference it is a spirit of love, a feeling of thanksgiving to him who is the author of all our blessings.

I stand here today one of the humblest among you, profoundly grateful to my Heavenly Father for my membership in this Church, and for the knowledge that he has given to me of its truth, for my association with these men who are my close companions in life, and for the privilege of mingling with the members of this Church throughout the land. I, too, am thankful for the friendship of great and good men and women throughout the world, who have not yet understood the purpose of the Gospel of Jesus Christ, and how I hope and pray that because of our upright lives, by reason of the continued development of this work and of the power of truth as it has been made manifest in the last hundred years, these too may be made to understand, and that they with their children and their children's children may become members of the fold of Christ and receive an inheritance in his celestial kingdom.

God grant that we who have been so bountifully blessed may hold

up the hands of the servant of the Lord who presides over us; that we may help him not only by our faith and prayers but by loving kindness as opportunity offers; that we may march under the banner that he shall hold aloft as God continues to sustain him as President of the Church, as the prophet of the Lord in these latter days.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God, as I know that I live; and I bear you witness of it in humility and in loving kindness, in the name of Jesus Christ, our Lord. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

My heart has been filled to overflowing and I have been greatly thrilled with the spirit of this great occasion, this great celebration of the one hundredth anniversary of the organization of the Church. I rejoice this day over the glorious truths that have come to light in the restoration of the Gospel of our Redeemer.

Those who were present at the pageant last night must have been impressed with the magnitude of this work. The story told in symbol contemplates the "Message of the Ages," the work of the Lord. It had its beginning before the foundations of this earth were laid. It has been one great struggle between good and evil, a great struggle for the liberty of the children of God. This work contemplates an exercise of free agency, of liberty. It is for the purpose of making men free and securing unto them their inalienable rights, which they, of necessity, must exercise in order to obtain eternal life. There can be no salvation in compulsion. There can be no reward through compelled obedience. But when men elect in the free exercise of their agency to serve God instead of serving mammon, thereby do they comply with the conditions of salvation.

This Gospel is a plan of liberating mankind from bondage. "The whole world lieth in sin, and groaneth under darkness and under the bondage of sin" (Doc. and Cov. 84:49), but the truth from heaven has a mission to perform, namely, to liberate us and make us free. It is no wonder that the Latter-day Saints have espoused the great cause of human liberty, that they regard this great government of which we form a part as having been inspired of Almighty God, that they regard the Constitution of our land and that instrument that preceded it, known as the Declaration of Independence, as being inspired of the Almighty for the salvation and the protection of the children of God. We rejoice in being citizens of this great republic, the freest country in all the world. Its principles, the very foundations upon which it has been established, are set forth in that Declaration of Independence, wherein it is stated that "all men are created equal and that they have been endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." Let it not be felt

that these rights are given to us by any government. Not so. We live not because a government has given us the privilege to live; we live because God gave us life. We are free not because any government has given us our liberty—we are free not because we have received that power and that right from any human source; we are free because God made us free.

The Lord inspired the fathers of our country, our Revolutionary fathers, with this same spirit of human liberty, this right of free agency. This great struggle for liberty did not begin on this earth; it began before the foundations of it were laid. The Lord devised the plan whereby we might be liberated and made free and independent. The Lord designs that we shall be so. There was war in heaven before the foundations of this earth were laid. And what was that great conflict over? It was a struggle for the liberties of the children of God.

What is freedom? What is liberty? Does it mean license to do evil? No, indeed it does not. To be free means to liberate ourselves from the bondage of sin. We, in this country, boast of our human liberty and we have great reason to be proud of the liberty that we enjoy under our Constitution; but after all is said and done it is only a measure of civil liberty, but the greatest measure to be found among all the governments of the world. We sometimes boast of being in the land of the free, the home of the brave. Nevertheless, we are not free until we have overcome evil—until we liberate ourselves from the bondage of sin.

The Gospel of the Lord Jesus Christ is destined to make us free. It is the truth revealed from heaven that will make all men free if they will only render obedience to it. This plan of free agency was opposed by the enemies of God, foremost among whom was Lucifer, even in that primeval day when the plan of life and salvation was first promulgated among the children of God, when it was made known that they could come upon this earth and receive bodies of flesh and bones and live this earth life, in the exercise of their free agency.

"To live and to be free,
To worship God alone,
As conscience guideth me,
As my own heart is prone.
These are rights God-given;
He gave them all to me.
They emanate from heaven—
E'en life and liberty."

There is none in all the world who feels more deeply than we do the import of our popular national hymn:

"Our fathers' God! to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God, our King!"

What a blessed boon is liberty. The free agency of man! The right to live upon the earth with a knowledge of good and evil. Blessed are we if we choose the good and reject the evil, provided, of course, we do so of our own volition, in the exercise of our free agency. Many there were even in the very beginning who opposed this plan. We are told in holy writ that one-third of the hosts of heaven followed Lucifer in his rebellion against God and were cast out of heaven. That war begun in heaven, is continued here on earth. To follow the enemies of God means to follow them into slavery, but to serve God means freedom, and we are under necessity of choosing whom we will serve—God or the adversary of our souls, the arch enemy of God. Many there have been in all ages who have endeavored to enslave mankind—to dominate the minds and consciences of men. All such are enemies of God. They have instituted despotic governments and have ruled with an iron hand. They have established state religions and punished non-conformists as heretics and even burned them at the stake. All enemies of God are they who seek to destroy the free agency of man or to deprive them of their inherent—their inalienable rights of life and liberty, the right to worship God according to the dictates of their own consciences. The establishment of a state religion is an abomination in the sight of God. Think of poor afflicted Russia now under Soviet rule. How they have suffered in the past under the despotic rule of the Czar, and dominated by a corrupt hierarchy—an established state church, enslaving and oppressing them!

The people of that land had good reason to rise up against such conditions and all sympathy should be extended to them in their struggle for liberty; but no sooner have they liberated themselves from this condition of thralldom till the Soviet seeks to plunge them into the still more deadly slavery of atheism. These Soviet masters are still greater oppressors and tyrants than any who have ever preceded them, for they have even undertaken to prevent them from serving God in any form whatever, and when men cease to serve God, at that moment they begin to serve the devil, which means slavery. Such rulers have no conception of human rights. What they need is a Thomas Jefferson to write into their constitution a provision like this: The Soviet shall make no law respecting the establishment of any religion, nor prohibiting the free exercise thereof. They have surely broken down the establishment of a state religion, but they have also undertaken to prevent the free exercise of any religion—to deprive their people of their inherent rights. Tread lightly, ye powers that be, for this is holy ground. Even in our own land there are some who seem to think that our Constitution is unfriendly to religion. On the contrary, it is intended to encourage and protect all religions. It simply means "equal rights to all, but special privileges to none,"—no state religion, but no interference with any. This is holy ground. To congress it says "hands off."

How grateful we ought to be for those champions of human

liberty that have arisen in our own land—for George Washington, “the father of his country,” who led our forces in establishing this free republic, founded upon the principles of human liberty; for Abraham Lincoln, the great emancipator, who under the inspiration of the Almighty, carried on the fight to preserve unto us these sacred rights that they might not perish from the earth; for Woodrow Wilson, who led the American forces in the greatest struggle of history for human liberty, and that these principles that we love so dearly shall be extended to all mankind. The influence of these great champions of human liberty will be felt by the inhabitants of this world throughout the ages which are to come.

Let us, then, as Latter-day Saints, rejoice in the precious boon of liberty secured unto us by that great palladium of our inherent rights, the Constitution, and manifest our loyalty to it by obedience to it and the laws which have been enacted in carrying out its provisions. Let us also rejoice in the free agency of man which permeates the Gospel of Jesus Christ and manifest our appreciation of it by our obedience to that Gospel which is the “Truth that will make us free.” This I pray in the name of Jesus Christ. Amen.

“The glory of the Lord shall be revealed,” from the oratorio, “The Messiah,” was sung by the choir.

Elder George F. Whitehead, President of the St. George Temple, pronounced the benediction, and the Conference adjourned until 2:00 p. m.

AFTERNOON MEETING

Conference reconvened at 2:00 p. m.

President Heber J. Grant presided.

The music for this meeting was furnished by the Provo Tabernacle Choir, under the direction of Gerrit de Jong.

The choir and congregation sang “Come, come, ye Saints.”

Elder David K. Udall, President of the Arizona Temple, offered the opening prayer.

The choir sang the anthem, “As the hart pants after the water-brooks.”

ELDER GEORGE F. RICHARDS

MEANING OF IMMORTALITY

At a time when Moses was caught up into an exceeding high mountain and face to face talked with God, an account of which is given in the first chapter of the Book of Moses, in the Pearl of Great Price, the God of heaven and earth made use of this very significant and impressive expression:

“Behold, this is my work and my glory, to bring to pass the immortality and eternal life of man.”

Immortality and eternal life as here used by the Lord, I understand to mean exaltation in the celestial kingdom. That represents the aim and object—the end in view, with the Lord, in all his works. To obtain an exaltation was the end we had in view in the beginning. It should be so with us now and throughout our life.

The cobbler seemed to understand this principle who¹ on being asked, "What is your vocation or business?" answered, "My business is to serve the Lord—I mend shoes for a living."

THE PLAN OF SALVATION

The purpose of our existence in this life then is to prepare for eternal life in the world to come. The Lord in the beginning instituted the plan by which this might be accomplished. The plan provided is the Gospel of the Lord Jesus Christ, including the work of a Savior, and Jesus Christ is the Chosen One. No other plan has the Lord provided for man's salvation; and any other plan that might be presented from any source would be rejected of the Lord, and should be by us, also, just as was the plan proposed by Lucifer in the beginning.

Next to our own salvation, of importance and interest to us, is the salvation of those whom the Lord has given to us—our own flesh and blood; and then the salvation of others—the *living* and the *dead*.

The greatest service one can render to his fellowman is that of assisting him to obtain salvation. Such is the character, directly or indirectly, of all our church work, including the work of the home ministry and that of the ministry abroad. It is pure religion and undefiled. Its importance calls for our very best efforts, as individuals and as a church.

EARLY PERSECUTIONS

The Church of Jesus Christ of Latter-day Saints has lived through a century of varied experiences, and has passed through much tribulation. It has builded cities and temples from which its members have been driven by ruthless mobs—self-styled enemies of the Mormon people. Our Prophet Joseph and his Patriarch brother, Hyrum, were murdered in cold blood by a brutal mob, for their religion's sake. Many of the saints have suffered death at the hands of their enemies and through exposure to the inclement elements while being driven from their once peaceful and happy homes.

My father's brother, George Spencer Richards, at fifteen years of age was fairly butchered with about twenty other members of the Church, men, women and children, at Haun's Mill, Missouri, Oct. 30, 1838, and their bodies were thrown into a well for burial. No word or pen can adequately picture the physical and mental distress and suffering experienced by the Latter-day Saints during the early part of the century, while representing the Lord in the establishment of his Church, and the restoration of the Gospel. But Mormonism subsists and ever will, for God is at the helm.

The accomplishments of the Church and its people during the first

century of its existence are marvelous and wonderful. The pageant being presented in connection with this centennial conference is portraying in an impressive manner some of the leading features of our work and accomplishments. But, notwithstanding all that the Church and its members have accomplished during the first century of its existence, to which our minds are being directed during this conference, there is much that we have undertaken that we have been unable to accomplish. However, we are in no wise discouraged.

SACRIFICES REQUIRED IN THE GOSPEL

We could scarcely hope to be more successful in an effort to convert the world than were the Lord's people of former gospel dispensations. Mormonism is just about as popular today as was Christianity in the primitive Church. The Mormon Prophet, Joseph Smith, is accepted about as generally today as were Jesus and his disciples in their day, or as were the prophets who preceded them. The Gospel truth never has been generally accepted. It is a standard of life that is too high for most folks to live. Jesus Christ is the only person who through life lived up to the Gospel standards in all respects and at all times. The best of saints are but striving to walk in the footsteps of the Master. Many have not the courage to undertake it and therefore do not embrace the Gospel.

The Gospel of Jesus Christ is one of sacrifice and self-abnegation, such that too many are willing to hazard their chances of salvation rather than to receive the Gospel and make the necessary sacrifices. Salvation is a gift of God freely given to his children who are willing to pay the price—the price to be paid is acceptance of the Gospel and obedience to its precepts. Certain principles are to be accepted, ordinances to be received, commandments to be kept, laws to be obeyed, service to be rendered, evils to be avoided and sacrifices to be made.

It is no small matter for one to give to his church year after year one-tenth of his interests and income and meet other financial obligations of church membership. It is no small sacrifice made by many thousands of our people in leaving home and loved ones and going abroad to engage in the ministry and missionary work from two to four years at a time, and in many instances filling two or more such missions. The home ministry of the Church also makes important demands upon the time and efforts of its members. Our faith in the words of the Savior is absolute and he has declared most emphatically that unless we are willing to lay down our lives for his cause, we are unworthy to be his disciples. We desire to be worthy disciples of the Master, and if we are, we will be willing to lay down our lives for his cause; and if we are thus willing followers of our Lord, there is no demand that can be made upon us, looking to the advancement of his work, to which we will not cheerfully respond.

PREACHING THE GOSPEL FOR A CENTURY

Our present corps of missionaries consists of about two thousand

men and women scattered throughout the various nations of the earth and the islands of the seas. In money and time it is costing the Church and the membership thereof about three million dollars annually. For and during a hundred years we have been carrying on this missionary work in the discharge of a sacred religious duty and obligation to preach this Gospel of the Kingdom in all the world as a witness unto all nations before the end comes; and with a view to rendering to mankind a service the greatest one person can render another. To make such sacrifices requires faith, conversion, and courage such as but few possess.

For a hundred years we have tried to convince the world of the truth that there is a God in heaven; that he is the Creator of all things, the Giver of all good; that he is the Father of the spirits of all men; that Jesus Christ is the first born of the Father in the spirit and the only begotten of the Father in the flesh; that under the direction of the Father, the Son is Creator of all things, and that he is the Savior and Redeemer of the world, the very Messiah.

For a century we have been telling the world that God the Father, and his Son Jesus Christ, are separate, immortal and glorified beings, each having a body of flesh and bones and spirit as tangible as the body of man, and that we are all created and made in his image and likeness; that all his attributes are manifest in us, his children, they having been inherited by us through our spiritual birth; that by perfecting these God-like attributes we become like him in character as well as being like him in form.

For a century we have been trying to convince the world of the fact that God our Heavenly Father and his Son Jesus Christ, have revealed themselves anew in this Dispensation of the Fulness of Times to and through the instrumentality of a boy less than fifteen years of age; that in answer to earnest, anxious prayer, both the Father and the Son visited him and talked with him, and made known to him the fact that there had been a universal departure from the faith and that the Gospel was about to be restored and that he, Joseph Smith, if faithful, would become their representative in accomplishing the restoration.

For a century we have been trying to show to the world that the scriptures teach the truth pertaining to God the Father and his Son, Jesus Christ as revealed to Joseph Smith by their heavenly presence.

While addressing a class of college students who were in training for the ministry, upon the subject of Deity, Henry Ward Beecher said:

"I am compelled to say that I must form an ideal of God through his Son, Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know him to be a spirit, into something that shall nearly or remotely represent that which I know. I hold before my mind a glorified form, therefore; but, after all the glory, whatever may be the nimbus and the effluence around about it, it is to me the form of a glorified man. And I therefore fashion to myself out of the spirit, that which has to me, as it were,

a divine presence and a divine being—namely, a divine man." (Lectures on Preaching, page 129.)

If Henry Ward Beecher and the Latter-day Saints find in the scriptures evidence that God is a divine and glorified man, why cannot and why do not other religionists do likewise? The facts remain that despite our efforts the bulk of the Christian-Sectarian world prefer to believe God to be something different from what he really is.

For a century we have been trying to convince the world of the fact that there had been a general falling away from the truth prior to 1820, when the Father and Son appeared to Joseph Smith, that the authority to administer the ordinances of the Gospel had been withdrawn from the earth, in fulfilment of prophecy, and that the Gospel in its fulness, with all its ordinances, gifts and blessings has since been restored, with authority to administer its ordinances to the repentant believer.

For a century we have tried to show to the world from the scriptures that baptism is necessary to man's salvation; that baptism signifies immersion and that immersion was the only form of baptism known and practiced in the primitive Church until several centuries A. D., and that the changing of the mode of baptism from immersion to pouring or sprinkling is without authority and fulfils the prediction of Isaiah with respect to the last times, "The earth, also, is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:5.)

For a century we have taught that children who die before arriving at the age of accountability, eight years, have eternal life, being redeemed from the foundation of the world through the atoning blood of Jesus Christ; and that for such, baptism is not necessary, nor approved of the Lord.

For a century we have denounced pedo—or infant—baptism as being unscriptural, unreasonable and in conflict with revealed truth; yet the practice of sprinkling infants continues. There are certain qualifications candidates for baptism must possess, as prescribed by the scriptures, which only those of understanding can possess. If their mode of baptism were right, and their subjects worthy and eligible, without the necessary authority which is found only in the Church of Jesus Christ of Latter-day Saints, their administrations would be of no virtue as affecting the salvation of the candidates.

EXPERIENCE SAME AS IN FORMER DAYS

Our experience has not been unlike that of prophets and saints of other Gospel dispensations. We find Isaiah saying:

"Who hath believed our report?" (Isaiah 53:1.)

And the author of the epistle to the Romans:

"But they have not all obeyed the Gospel. For Esaias says, Lord, who hath believed our report?" (Romans 10:16.)

And the words of the Savior:

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37.)

Then Jesus said unto them:

"Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.

"While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and hid himself from them,

"But though he had done so many miracles before them, yet they believed not on him:

"That the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (John 12:35-40.)

If they believed not in Jesus who wrought such mighty miracles among them, and taught them as no other person could do, we will not be discouraged though but few believe *our* report.

It is a satisfaction to have been right, and a disappointment to have been wrong upon any question that may have engaged our attention; and the more important the question, the greater the satisfaction or the disappointment, as the case may be.

MEANING OF SALVATION

The most important question that has ever engaged the attention of man is that of salvation, of what it consists and how it may be obtained. There is, perhaps, no other question upon which there has been such a diversity of opinion and understanding.

As sure as there is a life beyond the grave and that the soul of man is immortal, and there is nothing more sure, the time will come when it will be universally known who are right and who are wrong in their understanding of salvation. Then will the satisfaction and the joy of those who have been right be supreme; and the disappointment and sorrow of those who have been wrong will be terrible to endure.

We who have accepted the true gospel of the Redeemer, and by so doing, know of the doctrine, would have our fellowmen to accept it also and thus avert the terrible consequences of a mistaken conception of the all-important question of salvation.

We have the responsibility to preach this Gospel of the kingdom in all the world for a witness unto all nations before the end shall come; and we are trying as a Church and the membership thereof to discharge ourselves of this important and sacred obligation.

THE PROPHET JOSEPH'S INSPIRED WORDS

In the language of the Prophet Joseph:

"Shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be ex-

ceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoner shall go free.

"Let the mountains shout for joy, and all ye valleys cry aloud, and all ye seas and dry land tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the fields praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!

"Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire and a fuller's soap and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a Church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple * * * a book containing the record of our dead, which shall be worthy of all acceptance." (Doc. and Cov. 128:22-24.)

That we may be able to do so and be prepared for his second and glorious coming which is nigh at hand, is my humble prayer.

ELDER DAVID O. MCKAY

"Then Jesus turned, and saw them following, and saith unto them, *What seek Ye?* They said unto him, Rabbi, *where abidest thou?* He saith unto them, *Come and see.*"

"What seek ye?" "Master, where abidest thou?" "Come and see."

These three significant expressions were probably uttered immediately following the Savior's return from the Mount of Temptation. "What seek ye?" is the first recorded utterance of the Savior of men as he entered upon his public ministry. The question, "Master, where abidest thou?" was asked by two disciples of John the Baptist, undoubtedly, Andrew and John.

In that second question, I read some such meaning as this: "Rabbi, where can we find Messiah? Where may we obtain deliverance from the oppression of Rome, or, possibly, deliverance from the evils of our age?" The Savior's answer is most significant and important. If I may put it in my own words I read in that "Come and see," such a fact as this: If you will follow me, you yourselves may discover the way."

"WHAT SEEK YE?"

My purpose in calling your attention to this text this afternoon is to apply those questions to the world today. Suppose that the Son of Man said to mankind in the present age, "What seek ye?" what would

be the answer? Many would say: We seek pleasure; some, wealth; others, fame and power; but the most thoughtful would answer, We are seeking the light of the ages, as mankind has ever sought. We are seeking a social utopia. We want a society in which we may be relieved of some of the ills of mankind, free from the troubles and toils of life.

UNSUCCESSFUL EXPERIMENTS

With every progressive age of the world intellectual, noble-minded leaders have sought for a better way of living than that which was current. The good life, a social utopia, has been the quest of the ages. To sense the need of reform has been easy; to achieve it has been difficult and often well-nigh impossible. Ideas and suggestions proposed by the wisest of men have seldom been practical, often fantastical; yet in most cases the world in general has been made better by the disseminating of new ideas, even though the experiments proved failures at the time. In this respect the century just past has been no exception.

The first half of the 19th century was marked by a general feeling of social unrest. Observant people became dissatisfied with social and economic conditions, and thinking men sought for remedial changes. In France, early in the century, the fanciful theories of Charles Fourier were circulated. He attempted to outline the future history of our globe and of the human race for eighty thousand years. Today his books aren't even read. Robert Owen founded a commercial society at New Harmony, Indiana. Although supported by a fortune that he had amassed by intelligent and frugal efforts, and although he was encouraged by the Duke of Kent who became his patron, his scheme for the betterment of mankind came to naught in 1827. He returned to England where he tried several similar experiments with the same result.

George Ripley, a Unitarian minister, conceived a plan of "plain living and high thinking." He had as his associates such able men as Nathaniel Hawthorne, Charles A. Dana, afterward assistant Secretary of War in the United States, and John S. Dwight. Ripley's impulse was really religious rather than economic, and "was due to a kind of monastic desire for withdrawal from a sordid world rather than a desire for a new society." He and his associates became the founders of what was known as the Brook Farm, a "Great Experiment" as it was called, to make the world an agreeable place to live in. It came to an end in 1846.

"Some of these Colonies" writes Phillip Russell, "were religious in purpose, others educational, and still others economic; but all, including Brook Farm, were social symptoms—rashes and growths indicating a sick and strained America."

THE CHURCH AS A SOCIAL ORGANIZATION

It has been charged by a cynical writer that the Mormon Church was but one more excrescence of the fermenting body politic of this religious-social reaction.

It is true that "religious excitement" led Joseph Smith to seek the right church, the proper mode of worship, the right way to live. A desire to know this impelled the youth to seek the Lord for wisdom in the spring of 1820, the greatest result of the answer to his prayer being the organization of the Church, in Peter Whitmer, Sr's. home, on Tuesday, April 6, 1830.

In considering the Church purely as a social organization having as one object, at least, what other worthy organizations had in view; viz., the amelioration of social ills, and the advancement of mankind, it is well to keep in mind at the outset the facts:

First: That Joseph Smith was unschooled and "unacquainted with men and things." Undoubtedly, he had never even heard of Fourier's phalanxes, the Owen experiment, nor any other scheme, religious or economic, for the bettering of social conditions;

Second: That the six original members were practically unknown, were financially poor, and had no political or social standing; and

Third: That Joseph Smith did not organize the Church by man's wisdom but by divine direction, "*in accordance with the order of the Church as recorded in the New Testament*".

For one hundred years this organization has survived financial panics, social upheavals, and religious turmoil, and today conforms to the best concepts of sociologists as a means of supplying the highest needs of mankind.

CHURCH GOVERNMENT IN GENERAL

"Government represents the authority of the group, usually exercised in an external coercive way, to enforce the will of the group upon its individual members." That government is best which has as its aim the administration of justice, social well-being and the promotion of prosperity among its members.

Considered politically the world is upset at the present time in its opinion as to the best form of government. We are just witnessing the downfall of monarchies. Rising from these monarchical ruins have come democracy as exemplified chiefly in Great Britain in her dominions and in the United States; the dictatorship of the proleteriats as in Soviet Russia; and the Fascist regime in Italy, with Mussolini as chief dictator. It is apparent that men are seeking for a better form of government than most nations now have. Will they find it in the government by a dictator or in the government by the people, or in a combination of both?

One clear writer, Mr. Kirkpatrick, says that "Efficiency and progress are favored when the government is such that the local community has a great deal of responsibility of its own affairs and the central government has final authority to introduce those institutions and rules of procedure that have been shown to be permanently useful."

Now my fellow workers, and thinking honest men of the world, take that fundamental definition of true government and see how admirably the Church of Jesus Christ conforms to it. A careful analysis of

the organization of the Church reveals the fact that it embodies all the strength of a strong central government and every virtue and necessary safeguard of a democracy.

First, it has the authority of priesthood without the vice of priesthood, every worthy man being entitled to a place and a voice in the governing quorums.

Second, it offers a system of education, universal and free in its application—the safety valve, the very heart and strength of a true democracy.

Third, it offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and to the millionaire.

Fourth, in its ecclesiastical groupings of stakes and wards and branches and districts, efficiency and progress are enhanced inasmuch as every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay for the good of the entire group.

Truly, from the standpoint of enhancing efficiency and progress, the Church of Christ has that form of government which the nations today are seeking.

A REVERSION TO THE TEACHINGS OF CHRIST

This is because it is patterned after that order which Christ himself established. I call your attention again to the fact that the Prophet Joseph stated on the 6th day of April, 1830, that the Church was organized after that order given in the New Testament. I read recently in a book published last year by Charles A. Ellwood, Ph. D., L. L. D., author of "The Social Destiny of Man," that "The religion of the future cannot be based upon historical Christianity, but must, in order to avoid misunderstanding, go back to the teachings of Christ, as recorded in the Gospels." Isn't it significant that a young man not twenty-five years of age, unacquainted with the social systems of his age, or of any age, should have realized and declared one hundred years ago just what this thinker realizes today!

Says the sociologist of 1930: "The religion of the future must go back to the teachings of Christ, as recorded in the Gospels."

Said Joseph Smith one hundred years ago: "The Church of Jesus Christ was organized in accordance with the order of the Church as recorded in the New Testament. And the practical and beneficent workings of the organization prove its divine authenticity."

FUNDAMENTAL ELEMENTS

Mr. A. Euston Haydon, author of "The Quest of the Ages," names four fundamental elements as an ideal of the satisfying life:

First: Man must feel a sense of security in regards to the basic needs of living. He must have food, shelter, proper family relationships and protection, and a recognized place in the group.

Second: Religion must contribute to the joy of personality, by permitting individuals to share in racial and cultural achievements. This calls for an educational discipline for poise and self-control, ability to think, in order to live more abundantly and free and to achieve kindness and tolerant sympathy for all people through understanding.

Third: The joy of human comradeship. No other community or organization in the world offers sweeter, more wholesome comradeship than does the Church of Jesus Christ. The love of husband and wife is an eternal bond, not sealed lightly in frivolity or passion but entered into by premeditation, careful observation, sacred association and prayer. The laughter of little children is music in the well-ordered home, and youthful pleasures and associations in home, ward society and auxiliary organizations, quorum service, and mutual helpfulness from babyhood to old age, offer an opportunity for comradeship that fills the soul with a joy that is unknown to the sordid and self-indulgent.

Fourth: The joy of contributing something of value to the common life.

Another writer, scanning the social needs of the world today with clear vision declares that "A church that will enthuse men not only for the redemption of individuals but for the redemption of communities and of mankind may never arrive. But if not, the cause of Christ will perish from the earth.

"I see the church as a life-boat launched to save a stranded world perishing amidst material prosperity, misdirected scientific achievements, and moral decay."

The author quoted says further: "We are witnessing either the crumbling of civilization under the weight of its material mechanism, or the birth of a new world organization with a spiritual ideal."

My testimony is that we are witnessing the birth, or rather the continuance of a great spiritual enlightenment.

WHAT OF THE FUTURE?

What of the future? "Come and see." "Life abundant, beauteous, laughing life," more brotherhood, securer peace, better social relations are some of the fruits of Mormonism as seen by the eye of faith.

"The increasing prospect tires our wandering eyes.

Hills peep o'er hills, and Alps on Alps arise."

Can you not see many nations yet to hear the truth—Jew as well as Gentile! India and China both awakening, Russia but in the throes of the birth of a new nation, a new religious freedom it must be. God will overrule it, for that people must hear the truth, and the truth in simplicity. Truly there is much for the Church to do in the coming century!

THE SOLUTION OF SOCIAL PROBLEMS

Brethren, the Church of Jesus Christ of Latter-day Saints has in it

all that the world would require. I am not associating political government with our religious government; I am merely pointing out that system of organization established by the revelations of God to man.

Let me conclude: The Church, established by divine inspiration to an unlearned youth, offers to the world the solution of all its social problems. It has stood the test of the first century successfully. In the midst of brilliant concepts of men in this twentieth century, who seek conscientiously for social reforms and who peer blindly into the future to read the destiny of man, the Church shines forth as the sun in the heavens, around which other luminaries revolve as satellites of minor importance. Truly it is the creator and preserver of man's highest values. Its real task, the redemption of our human world. "It is the light of truth radiating everywhere in the world, and this light cannot fail to reveal to man, sooner or later, the divine ideals by which man should live."

God help us and qualify us for the mission of carrying to the world this light. May we labor even more zealously than heretofore for the establishment of a social order in which God's will shall be done on earth as it is in heaven—a kingdom of God which shall foster the brotherhood of man and acknowledge the fatherhood of God. May we so live that men seeing our good deeds may be led to glorify our Father in heaven, I pray in the name of Jesus Christ. Amen.

The choir sang a sacred selection, "There is a blessed home," solo part by Alene Peterson.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

I had hoped my turn to take part in this great conference would come a little later, that I might have time to partake more of the spirit of the occasion. For the last few weeks I have tried to fix in my mind something I might present to this conference, only to find each thought pushed aside with a vision of carpenters, painters, electricians, drapery hangers, printers, and the task of greeting the mass of people who come here expecting to view the wonderful pageant which is being given. I have gone home in the evening dizzy, and during the night have dreamed of stacks of colored cardboard tickets with a hundred thousand people pleading for them. Such temporal duties have left very little time to think of the spiritual, which above all else, at this time is of the greatest importance. And so I come before you relying wholly upon the Spirit of God, praying for your prayers, for the mercy of the Lord, that I may at least bear testimony to the truth of this great work.

I was impressed this morning with the remarks of Bishop Cannon in his reference to the Word of Wisdom, and I hope I may call to your attention some of the specific requirements of that revelation, which was given to the Church of Jesus Christ of Latter-day Saints through the Prophet Joseph Smith, ninety-seven years ago, three years

after the Church was organized. It was given for a principle with promise, adapted to the capacity of the weak, or the weakest of all saints who are or can be called saints. It applies to all alike; none is exempt.

As we stood here yesterday morning when President Grant called for a standing vote from that great body of men holding the holy priesthood, I was thrilled, for it was certainly a glorious sight. More than seven thousand men stood up. They are leaders in Zion, clean in mind and body. They are, indeed, temples of the living God, temples in which the Spirit of God dwelleth. They are spiritually minded men whose lives are given to thought and work, not alone of this life, but also the preparation for an exaltation in the life to come, eternal life, not in the telestial or terrestrial kingdoms of our Father, but in the celestial where he dwelleth. Every man in this building yesterday morning was, I believe, an observer of the Word of Wisdom as far as it pertains to the use of wine, strong drink, and tobacco, not because the Church requires that its officers refrain from their use, but because of their faith and their desire to merit the blessings God has promised his children.

It is unnecessary for me to tell you why liquor and tobacco are not good, for I believe you know as well as I the bad effects upon the body and spiritual condition of Church members who use them, but I am not so sure that we all understand this revelation in its reference to other matters of equal importance. The other day a prominent doctor, not a member of the Church, asked me if I ever read Section 89 of the Doctrine and Covenants. I answered that I had read it at least once a month for years and that obedience to its teaching had saved me from the doctor's knife. He answered that he seldom retired at night without reading it, and that he never reads it that he does not receive some helpful suggestion; and then he added, "I tell you, if your people would read it and observe it to the letter, there would be very little for doctors to do, for in my opinion, it is the greatest health document in existence."

Through that revelation we are warned that "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days," we are to be warned and forewarned. It was given for the benefit of the council of High Priests and all the saints in Zion, and was to be sent greeting, not by commandment or constraint, but by revelation, and the Word of Wisdom showing forth the order and will of God in the temporal salvation of all saints in the last days. "Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints."

First, wine, strong drinks, tobacco, and hot drinks are mentioned as being, "Not good in the sight of our Father." Because tea and coffee are not mentioned, some excuse themselves in their use, for they say they do not take them hot. I heard a brother sometime ago, perhaps to justify himself in his desire to indulge his appetite, say that he would not be surprised if someone would come along and attempt to forbid

the use of hot soup. I told him provision had already been made for that.

I shall not attempt to interpret the meaning of the Word of Wisdom, for to me it is clear, but may I call your attention to statements made by others by way of comparison. Hyrum Smith, brother of the Prophet, delivered a sermon on "The Word of Wisdom," soon after this revelation was received by Joseph Smith. In this sermon the Patriarch of the Church, who was sustained with Joseph Smith as a prophet, seer, and revelator, warned the Church against the use of tea and coffee, which he said were injurious to the mind and body.

It is interesting to note that scientists and medical men have given more thought to and have conducted a more extensive research into the field of foods and food values during the last fifty years than during all the history of the world before, and that the results of their research harmonize with the Word of Wisdom.

Recent medical publications make the following statement:

"Coffee and tea do more harm than good. Caffeine and tannic acid are the harmful agents in these beverages. Children should not have coffee or tea. Tea retards digestion." "Extremes of cold and heat produce gastric catarrh." "Piping hot broth or coffee is grateful on a cold day, so is ice-cream on a hot day, but extreme hot temperatures in the stomach are detrimental. Food repeatedly taken too hot or too cold may give rise to disturbances. Too hot food may be the cause of stomach disease. Note the frequency of ulcers among cooks. This may be due to the fact that they are constantly tasting hot things which they are cooking. The excessive use of pepper and spices may cause irritation of the stomach and intestines. Mustard is used altogether too lavishly. Its real place is for external rather than for internal use. It congests and blisters tough skin."

Referring to that which is good for man, the Lord places first, wholesome herbs, which he "hath ordained for the constitution, nature, and use of man—every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving." These are called by the dieticians high residual foods, or fodder vegetables. They are nourishing and give bulk to the stool. These foods are thus excellent for constipation. "Recent research suggests that in the colon is found the origin of many chronic ills and the untimely aging of the body. Fibrous herbs, fruits and vegetables help to correct these conditions. These foods also contain a great amount of the health-giving elements called vitamins. Scientists have discovered that vitamins, when kept, oxidize; the vitamin percentage, therefore, in canned foods, decreases directly with the age of the product. This food element when taken in sufficient quantity, prevents certain diseases." This may explain why the Lord advised that they be eaten in the season thereof. Again we read from the revelations, "Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly." The scientist says, "It is now proved that meat eating is not essential to health and strength. The fundamental constituent of meat is proteid or albumen. This is found abundantly in milk, eggs, beans, peas and lentils. Medical science definitely knows that meat diet is

harmful and dangerous in the presence of a number of diseases." Dr. Herser, a man of international reputation has said, "That in all cases of chronic rheumatism, his main advice and treatment is, simply stop eating meat!" "If food, particularly meat, is improperly masticated, it may pass into the colon partly digested. In this stage it is excellent culture media for pathogenic bacteria." Many of the minor ills of daily life are due to abdominal bacterial activity in the alimentary tract."

The Lord says, "All grain is ordained for the use of man * * * to be the staff of life." The modern scientist says, "Whole wheat bread is fast becoming the bread of choice," among those interested in health preservation. Unfortunately much of the whole wheat bread served is made with a liberal amount of white flour. Graham flour is composed of the carefully ground unbolted entire wheat kernel, and that contains all the constituents of the wheat. Every family would be healthier if whole wheat products were substituted for white flour. The promise to those who follow this instruction is that they "Shall receive health in their navel, and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint;" and the Lord gives unto them a promise, "That the destroying angel shall pass by them."

Is it not worth our while to become familiar with the Word of Wisdom and live according to its teachings, that we may enjoy these blessings which follow in a natural way, as do all of God's blessings, for they are based upon his laws and come to us as a reward of faith and obedience?

I believe this revelation to be the word of God and given to us as a principle with promises and I am happy to so testify to you at this time.

May I ask that you pardon a personal incident. The other day we were assembling a number of pictures to send to Europe. We had a number ready for distribution. In making the selection, I stated, that we had one of the Prophet but did not have one of grandfather. Just a few moments before a prominent brother had entered the office and heard the preceding remarks. He interrupted by saying, "I have never before heard Hyrum Smith spoken of in that way." I asked what seemed to be wrong with the statement. "Well," said he, "I guess it's all right but it sounded a little strange to me." When he left his words remained with me. What right had I to speak of Hyrum Smith in that apparently familiar way? Although a grandson by birth, I had not known him in life. Had I assumed a manner of self-exaltation? My answer is, that from my early childhood I have been taught and encouraged to pray to an all-wise and merciful Personage, who dwells in heaven. That this Personage, in whose image I have been created, is my Heavenly Father. That he is good, kind, merciful and loving and that when necessary he will chastise his children. That we are to acknowledge his hand in all things and he will hear and answer our prayers when we approach him in faith not wavering.

I have not seen God but I have felt the power of his Spirit as I have approached him in prayer, and never yet has he failed to comfort me.

Through the teachings and example of my father, Joseph F. Smith, I discovered in the life and labors of his father, Hyrum Smith, those attributes which are God-given and which have become a very part of all those who hope to gain an exaltation in the celestial kingdom. It has not been difficult for me to have faith in God and I have learned to look upon Hyrum Smith, whom I am permitted to call grandfather, as one of God's noble men—one who has gone back to his presence. As a boy I had very little opportunity to really know my father, but the last years of his life I was almost his constant companion. He was a man of God, full of the spirit of love. His life was filled with righteousness and although his words and example are constantly before me I find that I have been left an heritage difficult to carry. If I have failed, it is not because of lack of faith in God or in his promises to his children, but because of my inability to climb even part way to the heights to which they have attained. In my soul I know that God lives and does hear and answer prayers. I know that Joseph and Hyrum Smith were prophets of God, that Joseph F. Smith walked in their footsteps. Their lives have been an example and a source of inspiration to me which has helped me to a better understanding of God and his purposes. And while I may have fallen far short with such examples to encourage me I have always felt in my soul to do the will of my Father which is in heaven and so live that I may at last be worthy of an exaltation in the celestial kingdom where I know their exaltation will be.

To me the only thing in life worth while is to obtain that goal. If I should fail then what is life? Nothing. For the purpose of our existence in the earth is an exaltation in the celestial kingdom of our Heavenly Father, and I know that the only way that may be is through faithful service rendered in obedience to his laws. I rejoice that I can, in my very soul, testify of these things. May the blessings of the Lord continue to rest upon us and help us to carry on his great purposes in the earth I humbly ask in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

You may not be aware of the fact that for some time—I think it is about thirty weeks—at four o'clock every Monday afternoon, the Tabernacle Choir and the Organ are broadcasting throughout most of the United States. This is being done by means of the largest and most powerful radio stations to be found in the country. These broadcasts go to New York, Washington, Baltimore, Atlanta, Pittsburgh, Chicago, Toronto, Kansas City, St. Paul, Minneapolis, St. Louis, Cincinnati, Denver, Portland, Oakland, San Francisco, and other cities; and it is estimated that more than eight million people hear them.

We would be pleased to hear from another speaker this afternoon, but time will not permit. By the time we have heard the closing anthem

and the benediction it will be necessary for this body of people to withdraw, unless they would like to remain here and listen to the broadcast. If you stay we request that you be very quiet. There must be no whispering. Ordinarily, when this broadcast is going on, no one except the choir is allowed in the building. If someone has to cough we hope that he will smother it as best he can by the use of a handkerchief.

As I look upon this audience I am impressed with the wonderful fulfilment of the prediction of Joseph Smith which was delivered on the west side of the Mississippi river and recorded in the journal of Brother Anson Call:

"I prophesy that the saints will continue to suffer much affliction, and will be driven to the Rocky Mountains; many will apostatize, others will be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some will live to go and assist in making settlements, and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

What a mighty people we are! As I look upon this audience today and think of the wonderful audiences that we had at all our meetings yesterday, and when I think of the seven hundred thousand people who are now members of the Church, I rejoice in the fulfilment of this prediction by Joseph Smith.

Daniel Webster, acknowledged to be one of the greatest, and claimed by some to be the very greatest, of all our senators in his day, referring to this country where the Prophet of the Lord said we should become a great and a mighty people, made the remark:

"What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put those great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer Boston than it now is."

"Shout ye hosanna," an anthem, was sung by the choir, solo part by Bob Robinson.

The benediction was pronounced by Elder James W. Funk, President of the Benson Stake of Zion.

Conference adjourned until Tuesday morning, April 8th, at 10:00.

THIRD DAY

MORNING MEETING

The fifth session of the conference commenced promptly at 10:00 a. m., Tuesday, April 8th, with President Heber J. Grant presiding.

The music for this session was furnished by the Latter-day Saints College Festival Chorus, Elder George H. Durham, conductor.

The chorus and congregation sang the hymn, "O ye mountains high."

Elder Edward H. Snow offered the invocation.

The chorus sang the anthem, "Arise, shine, for the light has come."

ELDER JOSEPH FIELDING SMITH

I feel, my brethren and sisters, that I need your faith and help this morning, and the guidance of the Spirit of the Lord. I have no set theme to present to you, but if I may be led by the spirit of truth I desire to bear witness of the truth and re-affirm before you my faith.

REAFFIRMATION OF FAITH

I believe in God the Father and in his Son Jesus Christ and in the Holy Ghost. I believe, without any reservation, that Jesus Christ is the Son of God and the Redeemer of the world. I believe that through the shedding of his blood he brought redemption to this earth and to all things upon its face, and, through obedience to the Gospel he has given unto all men the privilege of the remission of their sins; for he has suffered for all, that they might not suffer if they will repent. I believe that through obedience to the Gospel all who believe on his name and endure in faith to the end shall be saved in the celestial kingdom in the presence of the Father and the Son.

I believe it is the purpose of the Father to bring to pass the redemption of all men from death and from hell, except those who turn away from the light and the truth after having received it, thus becoming sons of perdition. I believe that our Father has prepared a place for every man according to his works and worthiness, but only through obedience to his laws in their fulness will men come back into the presence of the Father and the Son to receive an exaltation as sons and joint heirs with Jesus Christ.

I believe sincerely and absolutely in the mission of the Prophet Joseph Smith. I have faith, yes, the knowledge, that he was called of God and is a prophet and that he stands at the head of this great Dispensation of the Fulness of Times. I believe he was chosen to this mission before the foundation of the world was laid, and that he filled it acceptably before the Lord, in diligence and faith, in the midst of constant persecution. He was called to give to the

world the light and fulness of the Gospel that through it men might be saved and come back into the kingdom of God.

GRATEFUL FOR VISIONS OF THE PROPHET

I am very grateful for the first vision, in which the Father and the Son appeared to the youthful prophet and again restored to man the true knowledge of God. I am grateful for the coming of Moroni, revealing the everlasting Gospel, and making known again to the world the fact that God is the same yesterday, today and forever; that the heavens are not sealed and God will and does inspire men in this age and generation as well as he did in times of old. I believe that the people upon the earth today are just as precious in the sight of the Lord as were the people who lived anciently, and just as much entitled to guidance as they who lived in former times, when the Lord revealed himself to them in person and through his prophets. I believe that the reason the Lord has not revealed himself to man in the ages that are past, when the Gospel was not on the earth, is that man rejected him and refused to be guided by his divine truth.

GRATEFUL FOR RESTORATION OF KEYS OF AUTHORITY

I am grateful for the coming of Peter, James and John, and, preceding them, John the Baptist, to restore the priesthood of God, that authority might be on the earth through which men receive remission of their sins and may come back into the kingdom through their faithfulness. I am exceedingly thankful for the Church and that again the Lord has established in the earth the same organization which existed primitively and which was taken from the earth because of the wickedness of men, and not, as I have said, because God willed it; not because he has shown favoritism, but because the people themselves refused to hear the prophets and turned from the truth.

I am very grateful for the coming of Moses, Elias and Elijah, restoring further keys, and in fact for the coming of all the prophets from the days of Adam to the time of Peter, James and John. For by these prophets the keys of all the dispensations past have been restored in this Dispensation of the Fulness of Times, that the work of the Lord might be made complete according to the promises made by our Lord and by his servants. Paul has said the Lord purposed in himself "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth."

I am very grateful for the temples; for the sealing power which Elijah restored to Joseph Smith, which made it possible for the family to be preserved as a unit forever, husbands and wives having claim upon each other, and children having claim on their parents, through obedience to the ordinances of the temple of the Lord. I am grateful that the knowledge has been revealed and the authority given for the redemption of the dead who have died without a knowledge of the Gospel, but who would have received it had that opportunity come; in

fact, for all the ordinances of the house of the Lord by which the fulness of salvation comes.

THANKFUL FOR NEW WITNESSES

I am thankful for the great volume of scripture which has been revealed, restoring to the Hebrew scriptures many of the most plain and precious parts that were taken away through the wickedness and unbelief of the world. I am thankful for the witnesses the Lord raised up who have testified in this dispensation that God lives, for they saw him and conversed with him and with his holy angels. Above all, I am most grateful for the testimony of the truth which I have received myself that all these things are true.

BORN OF GOODLY PARENTS

I am grateful that I have been born of goodly parents who taught me to walk in the light of the truth. From my earliest recollection, from the time I first could read, I have received more pleasure and greater satisfaction out of the study of the scriptures, and reading of the Lord Jesus Christ, and of the Prophet Joseph Smith, and the work that has been accomplished for the salvation of men, than from anything else in all the world. The Lord has given me a testimony of the truth which I pray may abide with me forever. I know that Joseph Smith was and is a prophet of the living God, and that he holds the keys of this dispensation. More than this—and I hope I may be pardoned for the references I am about to make—I am grateful for my lineage. I am very thankful to my Father in heaven that I am the son of my Father and the son of my grandfather. May I say to you that I am not boasting, but I am speaking, I hope and fully believe, in the spirit of humility in saying this. I cannot express my gratitude fully that my father remained faithful and obedient to the Gospel and the Church all his days, and that he taught his children to love the truth and to be loyal to the message delivered through the Prophet Joseph Smith, and to honor the name they bear. Let me say something which I think is not generally known.

HYRUM SMITH HELD KEYS JOINTLY WITH THE PROPHET JOSEPH

My grandfather, the Patriarch Hyrum Smith, was called to hold the keys of this dispensation jointly with the Prophet Joseph, his younger brother. The Lord has said that in the mouths of two witnesses shall all things be established. When the Jews accused our Lord of not fulfilling the law, because he stood alone and had no witness to speak for him and testify to the divine nature of his mission, he answered them:

"Ye judge after the flesh; I judge no man.

"And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

"It is also written in your law, that the testimony of two men is true.

"I am one that bear witness of myself, and the Father that sent me beareth witness of me."

Joseph Smith could not have stood alone, else his work would have failed, just as the work of the Savior required the confirmation of another witness, and who could testify for Christ other than his Father? And so the Lord called another man to stand with Joseph Smith and to hold the keys of salvation in this dispensation as a witness with him. The Prophet Joseph was alone in his first vision. He was alone when the Angel Moroni first came to him and revealed the Book of Mormon, but whenever keys were to be bestowed; when the Lord had light and information to reveal in which the power of priesthood was to play a part, Joseph Smith and one other witness received the blessings.

OLIVER COWDERY'S APPOINTMENT

It was Oliver Cowdery who was appointed to stand with Joseph Smith to hold the keys of this dispensation. It was Oliver Cowdery who, with Joseph Smith, received the priesthood of Aaron under the hands of John the Baptist. It was Oliver Cowdery who received the authority of the Melchizedek Priesthood with Joseph Smith from Peter, James and John. It was Oliver Cowdery who knelt with the Prophet Joseph in the Kirtland temple in 1836, when Moses and Elias came with the keys of their dispensations. I am convinced that if we had the full record, we would discover that Oliver Cowdery was associated with Joseph Smith the Prophet when the keys of all the other dispensations were revealed and restored in this dispensation. In this manner Oliver Cowdery was appointed and ordained to stand with the Prophet Joseph Smith as an associate and witness, holding all the authority and keys of this most glorious of all dispensations—the Dispensation of the Fulness of Times.

KEYS OF POWER AND AUTHORITY TAKEN FROM OLIVER

Unfortunately—at least unfortunately for Oliver Cowdery, who was called to this wonderful and responsible position, jointly associated with Joseph Smith holding all the authority and presidency in this dispensation—Oliver, in a spirit of rebellion and darkness, turned away. He lost his fellowship in the Church, the power of the priesthood was taken from him, and for a season he stood excommunicated from the Church. Fortunately he eventually overcame this spirit of darkness and humbly came back and received his membership in the Church, but never again was he privileged to receive the keys of power and authority which once were placed upon him.

ANOTHER WITNESS CHOSEN

That this testimony of witnesses might be continued and made complete, the Lord chose another to take the place of Oliver Cowdery, and that other witness was the Patriarch Hyrum Smith. By revelation through Joseph Smith, Hyrum was called and ordained to the priesthood and standing once held by Oliver Cowdery. Hyrum Smith received a double portion, not only was he called to become the Patriarch of the Church, which was his birthright, but at the same time the Lord said to him:

"And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph;

"That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys, whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery;

"That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever."

In accord with this calling and commandment, the Prophet Joseph Smith conferred upon Hyrum Smith all the keys, authority and gifts of the priesthood which he, the Prophet, held, and which were formerly held by Oliver Cowdery. The Lord also revealed to Hyrum Smith all that was necessary to make him completely and to the full degree, a witness with his brother Joseph, as a prophet, seer, revelator and president of the Church, and to stand through all time and all eternity at the head of this dispensation with his brother Joseph, a witness for Jesus Christ.

JOINT MARTYRS

Thus, we see, Hyrum Smith became a president of the Church with Joseph Smith, which place Oliver Cowdery might have held had he not wavered and fallen from his exalted station. I am firmly of the opinion that had Oliver Cowdery remained true to his covenants and obligations as a witness with Joseph Smith, and retained his authority and place, he, and not Hyrum Smith, would have gone with Joseph Smith as a prisoner and to martyrdom at Carthage.

The sealing of the testimony through the shedding of blood would not have been complete in the death of the Prophet Joseph Smith alone; it required the death of Hyrum Smith who jointly held the keys of this dispensation. It was needful that these martyrs seal their testimony with their blood, that they "might be honored and the wicked might be condemned."

JOSEPH'S OPINION OF HIS BROTHER

Now if I may take just a moment or two longer—there are many things I would like to say, but time forbids—I would like to read to you the opinion of the Prophet expressed of his brother Hyrum, who was almost six years older. This is what the Prophet says:

"Brother Hyrum, what a faithful heart you have got! Oh may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! O how many are the sorrows we have shared together; and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the Law of the Lord, for those who come after thee to look upon, that they may pattern after thy works."

On another occasion the Prophet said:

"I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with

that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me today."

THE CHILDREN OF THE PROPHET

All my life I have prayed and hoped that the Lord would touch the hearts of the children of the Prophet Joseph Smith and bring them to repentance. I still pray that he may do so. No man would hold out the hand of fellowship more quickly than I would to welcome them into the fold of truth. But I cannot countenance their actions in opposition to this great work which the Lord established through the Prophet Joseph Smith. While I regret the fact that they stand aloof and in opposition to the fulness of the Gospel which that Prophet restored, yet I pray and hope that the time will speedily come when some of them, at least, will see the error of their ways, and come humbly seeking the favor of God, and membership in the Church. They who will not repent, but who persist in the opposition to the truth, may they be confounded; may that which they propose come to nought; may all their works fail and may they soon stand exposed in the full error of their ways before the world.

May the Lord bless the family of the Prophet Joseph Smith and bring them to repentance. May he bless the descendants of Hyrum Smith that they also may walk in the light of the everlasting Gospel. May they never falter nor turn from the path in which their father walked, and may they honor and uphold his good name. And so I pray for all who receive the Gospel, for we are all brothers and sisters. May the Lord guide and bless all who love the truth. May we who have received the Gospel always stand steadfast, turning neither to the right nor to the left in the serving of the Lord, I pray, in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

The dominant feeling in my heart, my soul, is and has been, throughout this conference, so far as it has advanced, and will be, I trust, to the end and thence onward, one of surpassing gratitude, thanksgiving and praise, combined with a deep consciousness of humility. I think I have never felt more truly humble in my life than during the proceedings of this great conference. I prize my membership in the Church of Jesus Christ of Latter-day Saints beyond all else on earth. It is sufficient to me to be a member of the Church, and in that great estate, I feel reverently humble. With you I have felt the power of the Spirit of God in these gatherings. This centenary is being celebrated by other than those whom we see with our physical eyes. There are more here than you see—messengers, reporters, spirits of high degree, who have been sent to take part with us in the commemoration of this wonderful century now brought to a close.

"MORMONISM" A NEW LIGHT

The world may well ask what has this system called "Mormonism"

given to mankind more than the world had before? At this major milepost in the course of the history of the Church it is natural that we indulge in retrospect, and I think a hundred years is a span of sufficient length to give us a fair perspective of that which lies behind us. We are able to see and interpret now, more clearly than was possible while the events were in progress, those great developments that followed each other in orderly succession, many of them fraught with suffering and witnessed by blood and tears.

The world calls this religion "Mormonism;" so let it be; we shall use the term, it's convenient. We are always on our guard against the possible misapprehension attending its use, but we may use it safely. "Mormonism" has taught those who would be taught, those who would hear, all in the world who would listen, new conceptions concerning God. Is that not a gift worth prizing? I feel that through its influences I have come to know God better than would have been possible otherwise, even though I had the learning of the sages, the power of the orator and the voice of an angel. The revelation of this century past has thrown its light, like that of a great torch, into many of the dark passages of olden construction. "Mormonism," as I view it, is at once a system of the strictest fundamentalism coupled with all that is rational and good in the broadest modernism of the day. It has confirmed the declarations of ancient writ that the God we worship is a God of justice, but it has defined unto us in a way that man had never learned to know before, what kind of justice is God's justice. It has banished the stern tyrant upon his throne, sending one to heaven and ten to hell, all for his glory, and has shown that God's justice is just as truly the embodiment of mercy as it is the demand for right and righteousness.

CONDEMNATION, SALVATION, EXALTATION

It has taught me that the God I worship is the personification of love, but not that maudlin love that oftentimes blinds our eyes to facts and leads us to inconsistent actions. Not one whit of the ancient gospel has been abated, but new meaning has been shown through the words of his prophets in these latter times, down to this very day. The ancient edict stands, as voiced by the Lord Christ to the eleven immediately before the departure of the Savior: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." That last word is an awful one. If we do not understand its true import, it is terrifying, and that very affirmation, declaration, law, has been restated in this day and age; but thanks be to the Lord of Hosts, he has given us to understand what he means by damnation. It is no less real than it ever was, but men have not always understood it aright. What is it to be damned? Does it mean that all who come under that sentence shall be cast into hell, there to dwell forever and forever? The light of the century, given by the Lord, declares the falsity of that construction.

GRADATIONS IN THE HEREAFTER

Salvation is graded ever upward until it culminates in the glorious

condition of exaltation. Though the term salvation is used in scripture in a general way, and we must learn to discriminate between salvation and exaltation as we read, so damnation is graded; else what did the Lord mean as recorded in the twelfth chapter of Mark, when he spoke of the leaders of the people who were untrue to their trust, when he spoke of those who used their power and position to oppress and to work evil; when he said of such: "These shall receive greater damnation?" Well, if there be a greater damnation there are lesser degrees of damnation and the term is used in the sense of deprivation and forfeiture. That man enters into a degree of damnation who has forfeited his opportunities and therefore has rendered himself incapable of the advancement that would otherwise be possible.

The Lord has told us of places prepared for those entitled to salvation. He has told us that those who will keep all the laws and commandments of God can come where he is and shall be heirs of celestial glory and power. And he has told us of lesser degrees unto which others who have failed to rise to the occasion of laying hold on the blessing of eternal life, in its fulness, shall come; and concerning the last of these kingdoms of glories, known to us as the Telestial, the Lord has said that it excels all that the human mind can conceive in glory, and yet the one in the Telestial Kingdom is condemned so far as his actions have rendered him incapable of attaining to the higher glories and blessings which mean power and advancement.

LAW, NOT CAPRICE, IN DIVINE ADMINISTRATION

"Mormonism" has taught me that God holds himself accountable to law even as he expects us to do. He has set us the example in obedience to law. I know that to say this would have been heresy a few decades ago. But we have the divine word for it: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Doc. and Cov. 82:10.) He operates by law and not by arbitrariness or caprice. He is no tyrant to be propitiated and placated by honeyed words. He cannot be moved by wordy oratory. He is not a judge sitting to be influenced by the specious pleas of crafty advocates; and yet there is an eloquence that moves him; there is a plea that influences him. The eloquence of prayer from a broken heart and a contrite spirit prevails with him.

"Mormonism" has eliminated the thought of irregularity, caprice or favor from the doings and dealings of God with his children. He will take all circumstances into account and will give unto every man that which is his. Well, one may say, if that be the orderly procedure, natural and inevitable, what need of a judge to pronounce sentence? What need of a God? Great need indeed, for he has provided these conditions, these places, these certainties. He has made possible salvation and exaltation. The more we learn of God and his attributes, the wiser are we, not only for time but for eternity. God has revealed himself in this day with a literalness that puts beyond all question the fact of his goodness and Godliness. He has gone so far as to make plain unto us that he is no respecter of persons, and that while he has

a covenant people upon the earth, others shall come from the east and from the west and from the north and from the south and shall enter into the kingdom of God if they will only do what he requires of them as conditions necessary for that enfranchisement. The conditions of citizenship in the kingdom of God are fair and just and open unto all men: "We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel." And except for those few, to whom reference has been made this morning, who have betrayed their trust and who have forfeited the very ability to repent—and they are few—every soul that has ever been tabernacled in flesh upon the earth shall be redeemed and shall be saved in his degree of worthiness and desert.

HELL HATH BOTH ENTRANCE AND EXIT

During this hundred years many other great truths not known before, have been declared to the people, and one of the greatest is that to hell there is an exit as well as an entrance. Hell is no place to which a vindictive judge sends prisoners to suffer and to be punished principally for his glory; but it is a place prepared for the teaching, the disciplining of those who failed to learn here upon the earth what they should have learned. True, we read of everlasting punishment, unending suffering, eternal damnation. That is a direful expression; but in his mercy the Lord has made plain what those words mean. "Eternal punishment," he says, is God's punishment, for he is eternal; and that condition or state or possibility will ever exist for the sinner who deserves and really needs such condemnation; but this does not mean that the individual sufferer or sinner is to be eternally and everlastingly made to endure and suffer. No man will be kept in hell longer than is necessary to bring him to a fitness for something better. When he reaches that stage the prison doors will open and there will be rejoicing among the hosts who welcome him into a better state. The Lord has not abated in the least what he has said in earlier dispensations concerning the operation of his law and his gospel, but he has made clear unto us his goodness and mercy—through it all, for it is his glory and his work to bring about the immortality and eternal life of man.

THE LORD IS PLEASED WITH HIS CHURCH

With such profound truths made plain to us in the course of these hundred years what may we not hope for confidently, trustfully, in the future? With all my heart I praise the God of hosts who has brought this Church to its present state. He is well pleased with it, speaking of the Church collectively, but not individually, for there are too many of us who are not living up to the fulness of his requirements; but the Lord is pleased with his Church. He has endowed it with blessings beyond our power to compute or describe and there are yet greater blessings awaiting us, which shall be given to lead us onward and upward if we will, and with us all men who will become of us, all the honest in heart everywhere, unto a fulness of joy and glory;

and that means no mere adulation, or demonstration of external splendor, but power and influence for good throughout eternity.

May we individually be acceptable unto the Lord even as his Church is acceptable, I humbly pray, in the name of Jesus, the Master, our Redeemer. Amen.

A soprano solo, "I saw another angel fly" (Rev. 14:6-7), was sung by Evelyn Gray, with trumpet obligato by Stanford Howells. Music composed by George H. Durham.

ELDER JOSEPH W. McMURRIN

*Of the First Council of Seventy and President of the
California Mission*

I sincerely pray, my brethren and sisters, that during the brief time I occupy in this conference meeting I may be under the direction of the Spirit of the Lord, for that Spirit can take of the things of God and make them clear to the understanding of us, his children.

I praise the Lord for the precious things that have been presented for our consideration in this great centennial conference that is being held. We should all praise God for the splendid truths that have been brought to our attention. We must all know and feel that our Father in heaven is mindful of his work, his people, and his servants who direct his work. We can feel sure that his work and his will, by the power of the Holy Spirit, are being brought to the attention of those who have entered into covenant with God and have received, in this great dispensation, the glorious Gospel given for the salvation of the children of God.

I have come in contact, during the past few days, with a goodly number of missionaries, particularly missionaries who are laboring with me in the California Mission, and have heard from them many expressions of gratitude for the blessings that have come to them as representatives of the work of God, in the preaching of the Gospel they have been commissioned to teach. Ofttimes I have heard declarations from them indicating that they have received in a fulness the fulfillment of the promises that were conferred upon them when they were set apart and sent out to be ambassadors of the Lord Jesus Christ in the preaching of his restored Gospel. Those promises have been marvelously fulfilled. I feel that I too can testify, as my companions frequently testify, that the promises made to me have had complete fulfillment.

A few years ago I was sent to labor in the California Mission. President Heber J. Grant pronounced blessings upon my head that seemed to me to be too great for realization. I had labored for many years in other missions, particularly in the European missions, and entertained the thought that is common to missionaries that the field where I had labored was the greatest field in the world. The European Mission, to me in those days of my young manhood, was the mission

of missions, and when there were promises made to me on the eve of my going to California—which at that time seemed to me a very insignificant mission when compared with the great fields where I had formerly operated—I could not believe that there could possibly come blessings that would surpass my former experiences. I feel to humbly acknowledge and testify before this great congregation that the promises, wonderful as they were, have been fulfilled, yea, more than fulfilled.

It has been my pleasure in the California Mission to be in the companionship of a splendid company of missionaries, young men and young women, who have been anxious to meet the responsibilities resting upon them as representatives of the Church of Jesus Christ of Latter-day Saints. They have manifested the very greatest consideration and deference for me; they have gladly hearkened to my counsel; they have fully and joyfully held up my hands, and by their attitude have made me feel that I could depend upon their help, and that I had their faith and prayers and confidence. There are in the mission a very large number of local people who are not converts that have been made in the mission, but people who have been in the Church from their birth. We have ten thousand five hundred members enrolled in the California Mission. The majority are men and women who have been born and reared in the Church. They have been anxious to have the same advantages in the way of buildings in which to serve the Lord, that they were accustomed to in other sections of the land where they resided before they took up residence in California. Because of this, there has been a great desire manifest to erect houses of worship throughout the California Mission. It has been my pleasure to see comfortable chapels dot the land from Elko, Nevada, across over the Sierra Nevada Mountains into the Sacramento valley in California; then down through the Sacramento valley, and the San Joaquin valley, to the southern part of the state, at San Diego; and then beyond the California line down through Arizona. Until six hundred and fifty thousand dollars worth of chapels have been erected in the California Mission, in which the people now worship the Lord our God. That surely is a blessing that is far beyond anything that was pronounced upon my head.

Then I have seen five or six thousand people, young and old, yield obedience to the doctrines of the Gospel. They have gone down into the waters of baptism and have entered into covenant with the Lord to serve him and keep his commandments. We read in the revelations of God that if a man gives his lifetime to the preaching of the Gospel and saves but one soul how great will his joy be with that soul in the kingdom of God. I feel again the blessings that have been realized have been greater than the promises that were made, and have found in the California Mission every opportunity for the service of God and every reward that I ever found in the European Mission or elsewhere. I have had, according to the promise sealed upon my head, a marvelous and wonderful experience, and feel in my soul that I know that I have been richly and wonderfully blessed in laboring in the service of God for the spreading of those doctrines that constitute the Gospel of the Lord Jesus Christ. That Gospel is today, as it was anciently,

the power of God unto salvation. All this and more has come to me in the California Mission.

After one hundred years of teaching the truth brought back to earth through the ministry of the great prophet of the Dispensation of the Fulness of Times, we should all be coming to a realization of the wonderful nature of the work made manifest to men in the age in which we now live. It is strange to those who have received the truth, that all good men cannot see the beauty and necessity of the marvelous work that has come to mankind through the prophet of God, Joseph Smith.

I shall read a few words. I do not know the author, but they are words that have been sent out in the interest of the Mutual Improvement work of the Church of Jesus Christ of Latter-day Saints, and they fit in, I feel, remarkably well with the service missionaries render in the preaching of the Gospel as it is now being proclaimed.

"In the first century, due to the teachings of Jesus Christ and his apostles, there was a perfect understanding that God the Father and his Son Jesus Christ and the Holy Ghost, were separate, distinct, personages. The Savior was in the express image of his Father, possessing a tangible body of flesh and bones. Jesus taught that his father was greater than he and he was subject to the Father. Paul, in his epistles to the saints, almost invariably bore witness to the distinct and separate personalities of the Father and the Son. In the year 1830 these truths had been lost and the knowledge of God had become a great mystery; the personages of the Father and the Son and the Holy Ghost in the minds of the people were confused and they declared God to be without bodily form and passions.

"Through the great prophet, who was the instrument in the hands of God in reestablishing the work of God and receiving the visits of the angel who was sent flying through the midst of heaven having the everlasting Gospel to preach to those who dwell upon the earth, the truth as it was comprehended and taught by the inspired apostles of old, was again made known.

"The ancient prophets, as well as the Apostles of old, declared that revelation was to be had by the people of God in all ages. Many of the prophets had predicted wonderful revelations and renewal of covenants between the Lord and his people in the latter days. In the year 1830 all this was denied, and the world taught that the canon of scriptures was full and closed forever.

"The prophets of old predicted the coming of messengers from the presence of the Lord in the latter days, to visit men and to bestow upon them keys of authority and to instruct them in the ways of the Lord. In the year 1830 it was generally believed that the time of the appearing of angels from the presence of the Lord was past, and no longer needed.

"The Lord established a Church and in the days of the Apostles it was officered by Apostles, Prophets, Evangelists, Elders, Bishops, Priests, etc. Paul declared that these officers were necessary to the Church for its perfection. In the year 1830 all this had been changed and there were no Apostles, and no Prophets—no one to speak by divine authority.

"Through the ministry of the great prophet of the latter times, we have been made acquainted with the glorious truth that our Father in heaven is the same yesterday, today and forever, that he changes not, and that his revelation, his direction, is had today among the children of men as it was had anciently.

"In the scriptures man is called upon to repent and serve the Lord by keeping his commandments. In many churches in 1830 it was taught that through his atonement Jesus Christ had done all for man and man could do nothing for himself towards his salvation. All that was required was that an individual confess Jesus Christ and he would be saved."

We have learned in the age in which we live, by the revelations that have been given to the Prophet Joseph Smith, that we cannot take the commission that was given two thousand years ago to the disciples who were sent out to preach the Gospel, and claim that we have authority because of that commission, to teach the precious things of the kingdom of heaven. We preach today not because Jesus the Christ authorized men anciently to preach, but because of revelation and commandment directly to us. He made the declaration: "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit;" and he commanded his disciples to go unto all nations, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

If you will read the sixty-eighth section of the book of Doctrine and Covenants you will find that men operate today because the Lord God himself declared that his servants who had been clothed with authority in our own time were to go into all the world preaching the Gospel to every creature, making the promise anew that those who would believe them and be baptized would be saved, and those who would not believe should be damned. The authority has been conferred upon men in the age in which we live. I praise the name of my Maker, that in his loving kindness and providence, I myself, have been clothed with that precious authority, the authority of priesthood, the right to advocate the glorious doctrines that will bring men and women back into the presence of God, the right to administer those sacred and holy ordinances that have always been essential to salvation; they were essential in the meridian of time; essential in the days of our father Adam and through all dispensations. There has never been any other means by which men and women might be made citizens of the kingdom of God, and never will be worlds without end. That authority has been conferred upon mortal men in this age in which we live. I would that I could burn that thought into the minds of men and women who have not given investigation to this glorious Gospel that by the providence of God has been brought back to mankind again; for in our own time authority has again been given to men and the commandment given by divine revelation in this dispensation that we shall go into all the world and preach the Gospel to every creature. We invite men and women who are not of our faith to give attention to this proclamation, this representation that the God of heaven has revealed anew the good old Gospel, the only Gospel that has the power of salvation; and he has made the declaration that all people may know, if they will, by obedience, that his word and his truth have again been revealed, by which lost authority could be brought back to men. There was no other way, as some have been able to discern who have not been members of the Church.

I will read a word or two from a booklet that I picked up long ago in an old cathedral in the old world. The pamphlet is entitled:

"Questions and Answers," and I read under the heading, "Why I am a Roman Catholic":

"And again, when Luther, Calvin, Henry VIII, and their followers were starting in their mad career, either the true religion was then in the world, or it was not. If it was, they committed grievous crimes in making new religions to oppose it. If it was not, they were powerless to create it. It takes a Christ, not a Luther, to create a Christianity. On either supposition, therefore, Protestantism is not the true religion of Jesus Christ."

I wish men could comprehend the truth of that declaration. "It takes a Christ, not a Luther to create Christianity."

So says a Roman Catholic. He seemed to recognize the truth—for it is the truth—that if the Gospel of the Son of God had disappeared from the earth, men could not bring it back. It could only be brought back by that Being who is the author of salvation, and in whom all power and authority center. The Catholic priest spoke better than he knew. We testify that the Lord God Almighty sent, as we have heard, at the opening of this dispensation, over a hundred years ago, his Son, our Redeemer, and holy angels; and those angels conferred upon men once more the authority of the Lord Jesus Christ; and by that authority men now minister in the nations of the world. If men are pricked in their hearts and cry out, "Men and brethren, what shall we do?" we make answer, "Repent, and be baptized, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." That is the religion of Jesus Christ, also the religion called Mormonism; it is the power of God unto salvation. God help us to understand it, to believe it, to receive it and live it. I humbly pray, in the name of Jesus Christ, Amen.

ELDER STEPHEN L. RICHARDS

I thank God, my Heavenly Father, for this glorious occasion. My heart has been touched by the inspiration of the great messages which have come to us and by the contemplation of the century of achievement through which the Church has passed.

I humbly invoke the blessings of the Lord upon the words which I shall utter, that they may be in some measure worthy.

ONE HUNDRED YEARS AGO

The scene was set one hundred years ago. America was newer then than now. The Alleghanies were in the west. Illinois and Missouri were the extreme frontier. Roads were trails and communication was difficult. Life in the villages and even in the cities was highly provincial, as it ever must be without adequate transportation facilities. Agriculture was the chief occupation of the people. The machine age and industrial era had not yet come. The nation was in the making, very young—still an experiment. A union had been formed but not understood by all the contracting parties. It had not then been subjected to

the terrible test of blood and battle through which its real birth came. Pioneering—the subjugation of the soil—was the vocation of the people. Religion and politics were their avocations. Education was very limited. Lands must be reclaimed before schools and colleges can be built. But there were churches and creeds, and high partizanship and intense prejudices. Amusements were not so common as now. People were serious—very serious—and religion occupied much of their time and more of their thought.

THE ORGANIZATION OF THE CHURCH PROJECTED

Onto such a scene the organization of the Church of Jesus Christ of Latter-day Saints was dramatically projected. It was not viewed with indifference as it might have been in the day of tolerance in which we live. The circumstances leading to it—the heavenly vision of the young prophet, the miraculous discovery and translation of the gold plates, the bestowal of divine authority—were a challenge to the professors of religion which they could not and were not disposed to ignore. The circumstances undermined the fundamentals of their creeds. The vision revised the prevalent conception of the personality of God and the doctrine that revelation had closed; the Book of Mormon upset existing archaeological theories and gave a new interpretation of the Gospel; and if divine authority had been conferred by heavenly messengers, why then men theretofore had not held it.

INTOLERANCE AND BITTERNESS ENCOUNTERED

These things the religionists sensed, even if they did not express them. So they were not tolerant, they were not indifferent. They were aroused, they were resentful and with bitterness and persecution they made the way of the young prophet and the new church hard indeed. We believe that the spirit of opposition was engendered by the adversary of light and truth. Even so it was surely intensified by a consciousness, though only partially understood, of the far-reaching effect of the new establishment on the creeds and institutions of the time.

A NEW KINGDOM

And the fears and apprehensions were well founded, although the bitterness and persecution were not. In no land other than America could the young Church have taken root sufficiently to stand. Even in the liberty of our country its early years were in great hazard. A new dispensation of the Gospel was ushered in, new interpretations were given irreconcilable with those being taught, and a new kingdom was set up, a kingdom that was spiritual in nature but one which so permeated every fiber and tissue of living that it came to be construed by many as of temporal jurisdiction. So vital was this new kingdom to its adherents and so completely did it command their affection, their energies and devotion, that those who came in contact with it and were not of it became violently jealous of its influence and its power. They saw the masterful leadership of its authorities; they saw a man loved and

revered as if he were indeed a prophet, they saw a unity and cohesion among the members incomparable to any they had known; and they saw progress and achievement that strangely galled like wormwood their envious hearts.

THAT WHICH PROMPTED OPPOSITION

I have tried diligently and sincerely to discover the factors which prompted the bitter and violent opposition to the Church in its early rise, and I reach the conclusion from the recorded facts which I know that it is ascribable chiefly to simple, unadulterated jealousy of its superb cooperation, unity, and control, and a fear that such worthy qualities would make it unassailable and triumphant. I am sure that this has been so in politics and business. I believe it has been true in the ecclesiastical field. No other reason could well exist. The leaders taught only good principles and the acknowledged virtues. The Priesthood ruled by kindness and persuasion and not by force. The cooperative objectives of the people were worthy. They were loyal citizens of the governments under which they lived, and their lives were unusually pure and upright. I grant that the doctrine of plural marriage contravened established custom, but the enmity came before the announcement of that doctrine and has long since survived the abandonment of its practice. I cannot find any instance where the Church, acting under official guidance, has ever brought to any person, community, state or nation anything but moral and civic righteousness, high idealism, and worthy accomplishment.

When I speak of those who have violently opposed the establishment and work of the Church I mean to limit the number to those who have had contact with it and opportunity to observe its people and its ways. I do not include many thousands who have traduced us because they have never known us and have unconsciously been the victims of false and malignant reports.

GROWTH IN SPITE OF OPPOSITION

In spite of opposition the Church grew. Every year brought an increase; no year a decrease. It met successfully every difficulty. Enemies within and without could not stay it. It survived, not without unspeakable sorrow but without retardation, its severest calamity—the martyrdom of its president, prophet and revelator. It endured mobbings, drivings, devastations, privations and inexpressible cruelties but it never faltered. It went on and on in its destined course until it is what you acclaim it today, your pride and mine, a benefactor to mankind, and I think I may say with assurance a marvel in the eyes of thoughtful observers.

THE CAUSE OF ITS GROWTH

Why has it grown? Because it has ever had within it the seeds and essence of life. It is vital to its members and to the world. It so intimately touches every phase of living that it means everything or

nothing. It is authoritative. The authority is real, not symbolic, to those who accept it. Its ordinances are efficacious and its faith is a living, moving faith founded on individual conviction and testimony, the witness of the Divine Spirit to the spirit of man.

Individual testimony brings a sense of personal responsibility. Every man who has received has felt a duty to give, and that sense has prompted him to respond to the direction of the priesthood. We have been criticized because of our proclivities for proselyting. We would be untrue to the genius of our faith if we failed to share the gifts of the Gospel with others. So long as we conceive ourselves to be custodians of the truth we must disseminate it. I would like to pay tribute to those who have carried the message.

THE OUTSTANDING ACCOMPLISHMENT

Comparisons are odious. They are often erroneous and lead to difficulty, but if I were asked to name the outstanding, distinctive organized accomplishment of the Church of Christ in the last century I would, without much hesitation, set forth its phenomenal missionary labors and system. Nothing more truly characterizes the altruism of the Gospel that it teaches. Nothing more deeply signifies the devotion and sincerity of its members.

It would be interesting to know the number of missionaries who have been sent forth and the money value of their maintenance and time since the organization of the Church. These figures are not available in full detail, but from such investigation as I have been able to make I give you the following estimates. There have been approximately sixty thousand missionaries in the Church. The average length of a mission is twenty months, or six hundred days. Thirty-six million days of missionary service have been contributed at an average expense outlay of one dollar per day. This money has been taken out of Latter-day Saint communities and spent away from home. If the reasonable value of a missionary's productive time may be set at three dollars per day there may be added to the expense item one hundred eight millions, making the grand total of money cost of the missionary service something like one hundred forty-four millions of dollars, a sum nearly equal to the estimated cost of the Boulder dam, the largest project of its kind the United States government has ever undertaken.

The enormous cost of the service has been widely distributed—shared by nearly every family in the Church. Many families have sent forth more than one missionary and not infrequently has a home kept one or more missionaries in the field continuously, for ten or a dozen years, and sometimes for a quarter of a century.

I know of no way of securing comparable data from other religious bodies, but I venture the assertion that no other church at any period in history for a century of time has ever given to missionary service such a proportion of its membership and its available resources.

TWO GREAT ARMIES.

For a hundred years there have been two armies constantly on the

march—an army of missionaries outbound from Zion, carrying the banner of Gospel peace and liberty; an inbound army of freed and happy people, faith and hope shining in every face, seeking the shelter, the inspiration and the glorious opportunities of a fair land and a divinely appointed society. Contingents of these armies have passed on almost every highway of the world; in the states; from the Americas, North and South; up and down the devious waters of the Mississippi where missionaries of the early days, like Brigham, and Heber, and Willard, and Parley, and Erastus, went on flatboats to embark on slow sailing vessels on their long tedious voyages to their fields in Britain, Scandinavia and the Continent; across Europe to the lands of the Arab and the Turk and on into far off India; over the broad expanse of the Pacific to and from Hawaii and the distant isles of the South Seas. As the missionaries have passed the immigrants in these great counter-marches of the century, whether in their ships at sea or as they paused to clasp hands in their weary trek across the prairie, one can fancy their salutation, not always spoken perhaps, but ever in their hearts. The missionary says "We go to carry the Gospel." "Thank God we have it!" the convert replies and then adds: "We will follow you later." And so, indeed, they have, in one heroic round. Missionary to convert then convert to missionary. Great has been their gift. Generously have they given

VITAL GIFTS

What has been given? Why, to every man what he needed. To the poor, they who are so many, the gospel of thrift; to the rich, who are so few, the gospel of giving; to the intemperate, the gospel of self-control; to the indolent the gospel of work; to the downcast the gospel of hope; to the militant the gospel of peace; to the ignorant freedom from superstition; to the cynical and the wavering a vital, satisfying philosophy; to the sinner the gospel of repentance; and to all faith, purity idealism, happiness and exaltation.

Is it difficult, then, to discover the urge which has made possible this remarkable missionary achievement? I think it is not. Such gifts, such faith, such vital endowments, are highly esteemed by man. They enrich his life, they enlarge his heart and fill him with gratitude. He thanks God and seeks to express his gratitude in terms of devotion and service. He sees no service comparable to that of giving to others the boon that he enjoys, and so he goes forth, not grudgingly, not merely out of a painful sense of duty, but cheerfully, eagerly, to requite the supreme blessing of his life and derive new and surpassing joy in the sharing of his joy.

INTEREST IN MISSIONARY SERVICE NOT DIMINISHED

I thank the Lord that the ardor for the service has not dulled with the passing of time. On every hand I see evidences which convince me that the members of the Church love to proclaim the Gospel. If men cannot go themselves they send their sons and daughters. Widows toil

and scrimp to keep a missionary. Girls work to provide expense for brothers and young husbands. Quorums, wards and societies contribute, and occasionally a rich man opens up a generous heart and maintains a half dozen in the field.

Those who go are blessed and the homes and communities which send them also. Crude country boys from the farm and the range have been exposed to the education and culture of extensive travel and metropolitan life in the great cities. Young men from the city have been subjected to the rigors of the most primitive rural life. The knowledge, the tolerance, the adventure, the polish and the experience which world-wide travel brings have been during the whole history of the Church, a product of our missionary system. I feel sure that in no other communities on the earth is the percentage of those who have "seen the world" so large as in the villages, towns and cities of the Latter-day Saints.

RESULTS MORE VITAL

Such benefits, however, while important, are but incidental. The more vital results are deeper than enlarged information and polish. The fundamental character of our manhood and womanhood has been improved. Sacrifice has taught self-control; giving has made for generosity as it always does; teaching the virtues has brought them into application, and high spirituality has ingrained testimony and soul development. The general uplift in all standards of living which the Church has brought to its adherents is in no small measure directly attributable to its missionary system. How it has blessed the home! Fathers who have paid and prayed, mothers, wives, sisters and sweethearts who have been anxious and worried and true, little tots whose first lisped prayers have been, "Please God, keep our missionary!" have made the home a sanctuary indeed, the foundation of our religious life.

BY HUMBLE MEN AND WOMEN

This remarkable missionary work has been accomplished by humble men and women. Their equipment, in the main, has not been the training of schools. It has been the influence and discipline of good homes, church organization, and individual testimony. The influence of their testimonies and their lives has been more potential than their preaching. The only eloquence they have required to deliver their message is the eloquence of the message itself, portrayed in the devotion and purity of their lives. They have never had to rant and yell, nor chant and sigh, to make a convert. They have carried the natural, simple, joyous message of the Christ in a natural, cheerful way. Was that not the Savior's way? Did he not ever suit the lesson to the people, their language and understanding? Have we any evidence that he employed rituals, ministerial garb, and sonorous phrases to make it impressive? I think we have not and I advance as a worthy argument for the divine authenticity of the Gospel we bear the manner of its presentation by the missionaries of our Church.

What these ambassadors of the Lord have done for individuals,

families, communities and nations would fill books. A half million hearts today swell in gratitude for their blessed service. A man contemplates his home, the loving family which surround him, his prosperous business, the esteem of his fellow men, the fraternity of his brethren in the priesthood, his faith, his contentment, his glorious hopes; and from the depths of his soul he cries: "God bless the missionary who brought me this!"

AFTER A HUNDRED YEARS

Well the scene is set again, a hundred years later. The world is older than it was, not so provincial, better educated, more tolerant, perhaps more indifferent to the uses of religion, certainly more free from superstition, and infinitely better equipped to carry on the work of the world. Many things have passed into history and the great beyond. Hardships and cruelties, thank the Lord, have lost their sting and the resentment they once provoked. Men have died, but they have not died in vain. Joseph is not here but his successor is here. The power that sustained him is here. Here and now are the people and the truth, the needs and the opportunities. I am grateful that the message has not changed. It has stood the test of a century. It has not changed because it is true. Truth endures.

A REDEDICATION TO A WORTHY CAUSE

For these things we celebrate. Our hearts cry out praises to God. We are subdued in the presence of marvelous accomplishment—his accomplishment, not ours. But the triumph is not an end, it is a beginning. The only celebration worthy of the cause is a rededication to it. Its progress has been made by service. It never required service so much as now. If the Prophet Joseph were here, and I cannot think he is far away, he would speak as does our President, charging us to prepare to go forth into a new century of enlarged opportunity and carry the glad tidings of great joy to a new generation of God's children.

So it is the missionary who is to serve the next century as he has the old. God provide him and God keep him, I humbly pray in the name of Jesus. Amen.

PRESIDENT HEBER J. GRANT

If this were a picture show or an entertainment of some kind, the people would willingly stay to the close even if we had to be together two hours; or, if it were amusing, three hours. Therefore I am going to take your time and keep you here a little longer than usual.

THE MARTYRDOM

I am going to read something that I believe was written by John Taylor, who received four rifle balls in his body, as I remember, at the martyrdom of the Prophet and the Patriarch.

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch

They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p. m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: *I am a dead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *O Lord my God!* They were both shot after they were dead, in a brutal manner, and both received four balls.

"John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting Gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

"When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood.' The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether in the Book of Mormon, and turned down the leaf upon it:

"'And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I * * * bid farewell unto the Gentiles; yea, and also unto my brethren, whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.' The testators are now dead, and their testament is in force.

"Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

"They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth, and their innocent blood on the escutcheon of the state of Illinois, with the broken faith of the state as pledged by the governor, is a witness to the truth of the everlasting Gospel that all the world cannot impeach; and their innocent blood on the banner of

liberty, and on the magna charta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth. Amen."

John Taylor lived, notwithstanding those frightful wounds, to be the Prophet, Seer and Revelator of God. A son of Hyrum Smith lived to be the Prophet, Seer and Revelator in your day and mine. Today you have listened to the testimony from this stand of a grandson of Hyrum Smith, and you have just listened to the testimony of a grandson of Willard Richards, who was with the Prophet and Patriarch at the time of the martyrdom.

ENDORSES REMARKS

I endorse with all my heart the many words of inspiration that we have heard from the opening of this conference until the present time. I join with others in praying Almighty God to bless those who go forth to proclaim the Gospel, who go forth to proclaim the restoration again to the earth of the plan of life and salvation.

TESTIMONY OF JOSEPH SMITH AND SIDNEY RIGDON

I rejoice that the wonderful vision recorded in the 76th section of the Doctrine and Covenants was given not only to Joseph Smith, but to Sidney Rigdon:

"And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness.

"That through him all might be saved whom the Father had put into his power and made by him;

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him."

I thank the Lord that Joseph Smith was not alone, but that Sidney Rigdon was with him and that they were able to declare to all the world:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

God lives. Jesus is the Christ, the Son of the living God. Joseph Smith was a Prophet of the true and the living God. The power of the priesthood of God is upon the earth and will remain, and those who think that possibly something may arise that will prevent this Church from progressing know not the truth, or they would declare to all the world that it has been established never again to be taken from the earth.

The chorus sang "The Lord hath done marvelous things," after which the benediction was pronounced by Elder Franklin S. Richards, the oldest living son of the late Apostle Franklin D. Richards.

Conference adjourned until 2:00 p. m.

AFTERNOON MEETING

The meeting was opened at 2 o'clock by President Heber J. Grant, who announced that the opening hymn would be "Come, let us anew."

The music for this session of the Conference was furnished by the Latter-day Saints College Festival Chorus, under the leadership of George H. Durham.

After the chorus and congregation had sung the opening number, the invocation was offered by Elder Alonzo A. Hinckley.

The chorus then sang the anthem, "The heavens resound."

PRESIDENT HEBER J. GRANT

We never seem to have all the time that we would like to have at our conferences. Therefore, we have arranged for two extra sessions tomorrow, and we do most sincerely hope that the people will fill this building at our closing sessions. We have in the past had to draw our inspiration partly from empty benches on the last day of our conference when that has fallen on a week day. We hope that on this centennial occasion this will not be the case.

We dislike very much to limit the time of our speakers, but we had a message from one of the senior apostles which took me only seven and one-half minutes to read; so we are going to call on some of our brethren to speak to us and ask them to be satisfied with the same length of time that Brother Smoot had.

Our first speaker will be Elder Samuel O. Bennion, President of the Central States Mission, who has been laboring in that mission for more than twenty years as its president.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very happy, my brethren and sisters, to be able to greet you upon this occasion, and to bear my testimony to the divinity of this great work. I am sure that we have all been thrilled with the inspiration that has accompanied each speaker. To me it has brought many memories of past experiences in general conference assemblies.

An opportunity has come to me that few men, I presume, have had—that of laboring as a missionary for more than a quarter of a century. When President McMurrin was speaking yesterday, I thought of the day that he set me apart, in 1904. In those days they wrote the blessings that were pronounced upon the missionaries who

went forth. I didn't know many of the brethren who were there on that occasion, but Brother McMurrin was the mouthpiece; and he told me in that blessing that I should stay "to the very uttermost," but that I should be returned home in the end. I didn't think much about it at the time, but began to realize its significance about five years later when I read it again, and I was very much impressed yesterday when he spoke in regard to promises made to himself, as it reminded me of the time that he set me apart. The words of the Lord that come to those who are set apart to go and preach the Gospel are surely to be fulfilled. They will not fail if the men and women to whom they are given will do their part.

I am glad to have gone into the world. I have found faith in the world. I have found hundreds and thousands of people who have faith in God and all they lack is an opportunity to know how to live to develop that faith. Splendid men and splendid women are awaiting the Gospel of Jesus Christ.

I am thankful unto the Lord that he has given us an opportunity to grow in a knowledge of God, and I am thankful for the great men who have been appointed to lead Israel in these latter days. The reason that the Church of Jesus Christ has flourished and grown as it has is because its leaders have lived in harmony with God, and other men and women who have been associated with them lived in harmony with them. These have believed in the leaders and the leaders have believed in God—they have walked in the presence of God. I have learned long ago that the Lord our God, through his Son Jesus Christ, is carefully guarding the interests of this great Church. He established it. He came into the world and introduced his Son to Joseph Smith, directing him to organize the Church. There is no other people bearing the authority of the Lord Jesus Christ to act in the name of God, and I bear this testimony to all men in the name of Jesus. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

One of the great outstanding characteristics of the Latter-day Saints is their love for God and fellowmen. This sublime love finds its perfection in God our Heavenly Father.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17.)

The power to suffer and the will to sacrifice is always encased in great love, and surely only God could have suffered as he did in sending his Only Begotten Son into the world to be slain for the sins of the world.

The Lord Jesus Christ suffered so much, that he, the greatest of

all, even God, sweat great drops of blood, that men might not suffer if they would repent. If the Savior had not come into the world and endured the suffering of death there would have been no redemption for mankind.

We see this love for God and fellowmen manifested and expressed in the lives of all the holy prophets of God. Think of Abinadi, the Book of Mormon prophet, who, knowing that he was going to certain death, voluntarily delivered himself into the hands of wicked men that he might declare unto them the word of God. The evil priests clamored that he be slain and Abinadi suffered death by fire because he would not deny the commandments of God. His last words were: "O God, receive my soul." He sealed the truth of his words by his death.

We think of Alma, the high priest, resigning the office of chief judge of the Nephite nation to go and preach repentance to the people. We remember that the three sons of Mosiah refused a kingdom in order that they might preach the word of God to a hardened and ferocious people. And this inspiration, this great love, for where there is great love there is the will to sacrifice and to suffer, was found in the Prophet Joseph Smith, who said: "If my life is of no value to my friends, it is of no value to myself." This same spirit, I testify to you, has been most nobly expressed in the lives of all the successors to the Prophet of God.

I repeat, my brethren and sisters, where there is great love for the Lord and his children, there is also great love and the will to sacrifice and to suffer. This work has made the Latter-day Saints great because it is a great work. Substituting two words in a famous college song, the sentiment in that song may be applied to this Church.

"Mother of men grown strong in giving,
Honor to him thy lights have led.
Rich in the toil of thousands living;
Proud of the deeds of thousands dead."
We who have felt thy power, and known thee:
We in whose lives thy lights avail,
High in our hearts, enshrine, enthrone thee,
Mother of men—the Church."

Truly the Church is the mother of men.

That soul-reviving blessing from our beloved President, Sunday morning, thrilled home to our hearts, and we, the people of Israel, love our leader. We proclaim that we ask the blessings of God upon our prophet, and upon all the General Authorities of the Church, for with them, by the help of the Most High, we propose to go on to the glorious consummation of the work of God. In the name of the Lord Jesus Christ, Amen.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

Three days hence will be commemorated in the great Northwest, the centennial of the pioneers to the state of Oregon. On the 10th day of April, 1830, eighty-three men, fur traders, trappers, and assistants, left St. Louis, Missouri, and they traversed the trail now known as the Oregon Trail and arrived in Oregon, and from the 10th until the 29th day of December that wonderful event will be commemorated. The President of the United States, senators and other leading men have given approval of this great commemoration.

Today we commemorate an event. I should like to read just a word or two from one of the editorials of a newspaper in Portland.

"The Pacific Northwest has profited by a share of the growth and influence of the Mormon Church. Latter-day Saint missionaries were first sent to Portland in 1896. The Northwestern States Mission was formed the following year. The Church has now a Portland membership of one thousand and a local investment of more than two hundred thousand dollars, including a handsome chapel, dedicated a year ago. Wherever they are, the Mormons today should find full measure of appreciation and congratulation on their century achievements."

I should like to read another clipping from a recent magazine:

"Greatest Power in Spiritual Forces.

"What line of research will see the greatest development within the next fifty years? This is the question that Robert Babson asked the late Charles P. Steinmetz while the world's foremost electrical engineer was visiting in the home of the nation's leading business statistician. It was natural to suppose that a scientist who had given nearly half a century to inventive processes would be thinking in terms of the future development of radio, aeronautics, or power transmission. Instead Mr. Steinmetz replied: 'Mr. Babson, I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the past four.'"

"If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;
If petaled white notes
Of a violin
Are blown across a mountain
Or a city's din;
If songs like crimson roses
Are culled from thin, blue air,
Why should mortals wonder
If God hears prayer?"

In the pageant the other evening were six thousand men and

women, all standing on their feet, faces toward the beacon light, singing in unison, "Praise God from whom all blessings flow."

I know this work is of God, and I rejoice in this most glorious privilege that I have enjoyed, being one of those mission presidents on whom God's prophets, in all love and kindness gave such a wonderful blessing. I hope the Lord will bless me.

I extend greetings to you, my brethren and sisters, from your sons and your daughters in the Northwestern States Mission. They are noble, sweet, pure, God-fearing boys and girls. The Lord loves and is magnifying them, and they are measuring up admirably to the responsibilities imposed upon them.

This is my prayer, my testimony of the truth of his work. I bear it humbly, in the name of Jesus Christ, our Redeemer, Amen.

ELDER NOAH S. POND

President of the Northern States Mission

My dear brethren and sisters, I feel very humble and very happy to have the privilege of reporting the Northern States Mission of the Church. We have something like one hundred missionaries in that field at the present time. Last month fifteen of our most experienced missionaries were released, and only one was sent there. Brethren and sisters, we need your sons and daughters, and some of you, my brethren of the authorities of the wards and stakes. Your services are much appreciated, have been and will be, in the great ministry of the Church.

Last year we sold eight thousand and one Books of Mormon in our mission. We loaned thirteen thousand four hundred fifty-three copies. In sales and loans a few less than twenty-three thousand five hundred copies of the Book of Mormon were placed in the hands of the inhabitants of our area. With a population of between twenty-five and thirty millions of people, however, in those six states, you can readily understand what a vast field and enormous work there is for a hundred or a hundred and twenty-five missionaries to perform. With a possible exception or two, our missionaries are in the enjoyment of good health; they are happy, industrious, humble, and faithful in their work. The blessings of the Lord attend their labors.

Recently, last month in fact, we were impressed to send two of our fine young elders into a portion of the state of Iowa that our missionaries had not tracted or labored in for some time in the past. These two young men, going into the city of Dubuque, where our elders had not been for a number of years, felt rather discouraged at the conclusion of the first week's work. The following Sunday morning they were impressed to visit the Sunday School of the First Congregational church of that city. The superintendent gave them a fine welcome. After the preliminary exercises they were invited to speak to

the membership of that Sunday School. They made a fine impression, in a few brief remarks. The minister greeted them, invited them to dine with him, brought them back to his evening service and gave them an opportunity of preaching the Gospel to a hundred and fifty or two hundred members of his church. A very similar circumstance happened almost simultaneously in Evansville, Indiana, where two of our young elders found a Pentecostal minister, who welcomed them to his church and they had the privilege of preaching the Gospel to a hundred and fifty or two hundred members of that faith.

I have been very much impressed by the manner in which the work is progressing in our organizations. Sister Pond has much pleasure in the Relief Society work of the mission, where she has nineteen societies. The Young Men's, the Young Ladies', the Sunday School, and the Primary organizations are progressing; so also is the Aaronic priesthood. We have it under as capable supervision as it is possible to provide, and we are very happy to note that the work is progressing.

The outstanding feature of our work during the last month was the visit of our dear President Grant, that we were favored with. He came into our mission and remained with us from February 16th to February 25th. During that time we had the privilege of dedicating the new chapel in Columbus, Ohio, and our beautiful chapel in the University branch in the city of Chicago; likewise visiting the chapel that had been completed during the past two years in the city of Detroit, where we have a beautiful building and a fine congregation of our membership, and active work. He also had the privilege of visiting our chapels and our congregations in Dayton and Cincinnati, Ohio, also Milwaukee, Wisconsin. Immediately following this visit a number of baptisms were performed. The saints and the missionaries will never forget the marvelous impression, the testimony, and the Spirit of the Lord that accompanied the visit of President Grant. We have been favored, since our entry into the mission with a visit from Apostle Ballard, likewise a tour of the mission by Apostle Orson F. Whitney. These brethren of the General Authorities of the Church are welcome. The saints, friends, investigators and missionaries will travel hundreds of miles for a single opportunity of meeting and hearing the words of inspiration that fall from the lips of the servants of God.

I am happy, my brethren and sisters, to report the progress of the work in the Northern States Mission, where we are also sending out missionaries. I am also happy because of our baptisms. Five baptisms were performed the first Sunday after President Grant's visit. I have a letter, just received today, from our mission secretary in connection with other matters, in which he said that the services in Chicago last Sunday were outstanding. Both our chapels were filled to capacity, a pageant in one and a specially prepared program in the other. Seven baptisms were performed in the city of Chicago last Sunday afternoon.

My brethren and sisters, there is joy and pleasure in this great work. May we have more of your sons and daughters, and some of you

brethren of bishoprics, high councils and stake presidencies, for you little appreciate the value of your services until you have filled a three, four, five or six months mission in the mission fields of the Church.

God bless the presiding authorities of this great Church. And God bless our young people in the mission fields, for there also they are preparing for this missionary work. The Northern States Mission has within the last few months or years, sent out eight missionaries into other mission fields. We are happy to note that we have two young sister missionaries in the mission home at this time, preparing for the California and the Northwestern States missions. And our young people are learning and are desirous of becoming familiar with the principles of the Gospel, that from the mission field they also may go forward and preach this great Gospel.

I testify of the truthfulness of the Gospel of Jesus Christ. I cannot recount a more happy moment or period in my life than we have enjoyed in this centennial. When I read the other evening of our friends, the Reorganites, celebrating in Independence, Missouri, six or seven thousand strong, the centennial of their church, I wondered how they would reconcile thirty years which they must falsify in history, or they must abandon the word "Reorganization." How can they be the Church of Jesus Christ of Latter-day Saints and celebrate one hundred years of its existence, when they came into existence thirty years after the original Church was organized.

May the Lord bless us with faithfulness. I testify to the truthfulness of the Gospel of Jesus Christ, and pray for his blessings upon the First Presidency, the Council of the Apostles, the presidency and priesthood at home, all the membership of the Church throughout the world, and all the good and true and the noble with whom we labor, and to whom we are seeking to bring the Gospel, the plan of life and salvation. I pray for our Father's blessings in the name of Jesus Christ, Amen.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

It is a great honor to bring you the greetings of the saints and missionaries who labor in the Western States Mission. Many of them would have liked to be here to enjoy these services, even as you have. But I counseled them to remain at home and hold such services as they were capable of conducting and to invite as many friends as they could possibly get to attend our services in the twenty-seven branches that we have in the mission. Services have been arranged and have been held in all of those branches and also in a number of places where we have only Sunday Schools. As far as it was possible we have celebrated in a fitting manner this wonderful event.

The conference to me has been a tremendous inspiration. If I were to think of the responsibility that rests upon me as a servant of

the Lord, without the thought that God is directing the work, I would be so completely overwhelmed as to be unable to proceed. I know that we are in our Father's work, that his power is behind us; and it gives me, as it gives my brethren, courage to proceed with the work, with confidence that it will triumph and grow and spread over all the earth.

In the Western States Mission the saints are faithful. They are good tithe-payers, they are attending their meetings in goodly number, they are trying to the extent of their ability to spread the word among their friends. They are trying to set an example to others, to show them that by being members of the Church they have lived better lives than they would have done otherwise; and in that way are preaching the Gospel by example. And in all respects we are endeavoring to serve the Lord.

It is my hope and prayer that the Lord will bless me that I may be able to take back from this conference a message to the saints and missionaries that will at least supplement the impressions they have already received from the meetings they have held and what radio reception they may have enjoyed.

May God bless and inspire his servants who preside over the Church, that they may ever be true to their trust. May you, my brethren and sisters, sustain them and love them and uphold their hands by being faithful to your trust, that the Church may grow and flourish as we know it will. As has been so splendidly expressed here, the thought is there is no danger that the Church will not proceed and grow; the danger is that you or I may fall by the wayside.

I humbly pray that we may never lose our faith, but that we may be able to keep step with the progress of the great Church which has given us this wonderful inspiration and through which we are so greatly blessed. I pray God to bless you, to bless the saints everywhere, to bless you who are preparing to send missionaries out, that you may be able to send them, and that you may be prospered so that you can care for them. I do want to make a plea, as President Pond has done, that you send your sons into the mission field. I think our mission has never been so low in numbers as at the present time. We released twenty-eight missionaries last month, and received three. We are badly in need of help. Those we have are laboring valiantly and splendidly, and I have pleasure in reporting that all are well.

God bless you. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

In view of the necessity for brevity, I trust President Grant will, if necessary, assist me in keeping within my allotted time.

I am pleased to report that the Eastern States Mission is in a healthy, growing condition. The missionaries are enjoying good health, with rare exceptions, and doing splendid work. Although there are few baptisms, I know that there are many friends being made and

converts who are not being baptized. Intelligent, influential men have openly confessed to me that they were converted and believed all that we teach, but that they couldn't break the hearts of their wives and embarrass their relatives socially, and could not make the sacrifice at present and break away from their life-long associations. But they are real friends. One thing is certain, that our young missionaries, though not baptizing many, have a personal development that is invaluable, an accomplishment that will go with and influence for good their lives, and which will be of as much importance to them as if they had spent the same time in a great university.

I was greatly interested in President Roberts' relation of the prophecy of Joseph Smith, that there would be organized in the city of New York a stake of Zion. One year ago, from this stand, I stated that I had been very greatly impressed with the fact that we needed such an organization in greater New York City and its environs. When I entered the mission in January, a year ago, the branch presidency said that there were three hundred members enrolled in the New York City branch alone. That does not include the Brooklyn branch and some small adjacent branches. We have been making a real effort to find the names and residence of the members of the Church, especially those who have come from these valleys east, and who live in that great and populous center. Now the branch presidency say that they believe there are fifteen hundred, where we only had three hundred of record. At our conference held in New York City in February a year ago, we had about two hundred and fifty people present, which was considered a large audience. At the conference held a month ago tomorrow, at which President Grant and Apostle Ballard were present, there were seven hundred and fifty present, and the hall, rented especially for the occasion, couldn't hold all that came. They were standing up and the aisles were filled. A similar condition existed in Washington, where we had about four hundred present, and where there was no organized branch of the Church prior to the great war. On the 9th of March we not only held a meeting in our chapel at Brooklyn, at ten o'clock a. m., into which was crowded something over three hundred people, but at two o'clock in Newark, New Jersey, another meeting was held with over two hundred present. That branch was organized only a few years since. Then in the evening, in New York City, we had the large meeting referred to, which was by far the largest gathering of saints ever held in New York City.

One of the material contributing reasons for the growing interest in the Church there, was the presence there a month or two before of Presidents Ivins and Nibley, who spent a week or ten days studying the needs of our members in Washington and New York City. They were impressed with the necessity for a more appropriate and permanent place in which to assemble. That fact, and the interest which President Grant and his counselors manifested, together with the presence of Apostle Ballard, did arouse a real interest in our conference, which I am sure will be fruitful.

I have been greatly surprised, and deeply impressed, with the

fact that the sentiment in the east toward our people is greatly changed. This is true especially among the financial, industrial, and commercial leaders of the country, who have evidently become acquainted with our people and their accomplishments, and the character and merits of our young people, for they have been selecting a surprising number of them, in view of the small number of our people, as executives in such institutions. And why should they be looking for the kind of young men we are producing in these mountains? Because they have been trained and reared in the homes of Latter-day Saints, where the Word of Wisdom has been observed. They are looking for sober, temperate, industrious, God-fearing men, and there is no place in the world where they can be found more than here. The time has passed, in my opinion, when our Mormon boys should feel that they are discriminated against by the men who stand at the head of these great institutions. I am sure this is true. Men and women developed here under the conditions named, are also successful and active physicians, with a splendid practice; lawyers, occupying places in the leading law offices in New York; professors and teachers in the great universities there, several from the Brigham Young University, others from our state university. In nothing are our mountain boys more conspicuous there than in their success and prominence as engineers, especially electrical engineers. I am more than pleased to say that you can find our boys and girls comfortably and favorably located in practically all the great business institutions such as, banking, merchandising, real estate, and other commendable activities; they are accountants, artists, actors, singers and music teachers.

There is a great change of sentiment coming over the world, and while we do not baptize many we are making friends and arousing interest in our people and the Gospel of Jesus Christ. Last Sunday there was doubtless read in the Unitarian church in Reading, Pennsylvania, by one of our humble elders, the address that President Grant read here. It is the second or third opportunity that we have had in leading cities in the mission, in Unitarian churches, which are especially broad and liberal. We have one preacher on Long Island, who has had a congregation there for years, who is preaching every Sabbath the Gospel as we understand it, and his people generally do not know it; but he knows it, and believes it, and says he is going to be baptized.

I once more urge upon the fathers, mothers, and bishops throughout the Church the importance of sending us the names of our people who have left the organized branches of the Church in the west, in order that we may interest them in the work. We believe that there are hundreds of them being lost from lack of contact with the Church. We are finding some constantly who seem to have been practically lost and forgotten, and leaving the Church simply through lack of contact with it. They should formally become members of the branches of the Church there, just the same as when they move from one ward to another here at home, then we could find them and look after them.

A notable instance. I had to go to Florida recently to find a young man. I met his parents there. They gave me his address and expressed

the fear that he was drifting away from the Church. When I returned, I invited him to our home, and to my astonishment he said he had been in the city for over a year and did not know where our place of worship was or our headquarters, or that there was such there. Before he left he promised that he would write his mother and say that he was going to attend church. When I called his attention to what he said as he left us, he replied, "I am not only going to so write her, but I am going to be a regular attendant at church." We had no means of reaching that young man prior to meeting his mother. The church officers, diligent as they are, knew nothing of him. We have many such cases.

There is another thing which has deeply impressed me. Never before has there been such an interest taken in the Book of Mormon as there is now. Think of what President Pond says is going on in his mission. While he is leading in the sale and distribution of copies of the Book of Mormon, the same condition exists more or less throughout all the missions. President Bennion says that they are sending out annually from the Zion's printing office, and actually selling, something like fifty thousand copies of the Book of Mormon in these United States alone. Fifty thousand sold by this one agency, and in addition to those thus sold, there are many more such books lent and placed with readers.

The Book of Mormon has been a subject of deep interest to me from my youth. I was intensely interested in the realities of angels appearing to men on earth, and the marvelous things revealed to Joseph Smith in connection with the introduction of the Book of Mormon to the world. I shall never forget my experience early in July, 1885, as I was returning home from the University of Michigan where I graduated in 1885. I went directly to Richmond, Missouri, for the sole purpose of meeting the then remaining living witness to the divinity of the Book of Mormon, David Whitmer. I inquired of the bus driver, the hotel clerk, and others, as far as possible, as to the character and reputation of David Whitmer. All said he was a fine old man, an excellent citizen, and was highly respected in the community. I introduced myself by presenting him with a book that I thought would please him, and said to him that I had just graduated from college. He was then in the eighties, with his hair and beard white, but in fair health. It was about three years before his death. I said to him: "I was born and reared in the Church and I do pray of you to let me know if there is any possibility of your having been deceived. I am just commencing life as you are preparing to lay it down, and I beg of you to tell me if there is anything connected with the testimony which you have borne to the world that could possibly have been deceptive or misunderstood." I further said, in an earnest youthful appeal, that I did not want to go through life believing a falsehood, that it was in his power to make known the truth to me. He described to me the details of the occasion, of the angel presenting the plates from which the Book of Mormon was translated. The scene was in the woods, with nothing between the angel and himself except a log that had

fallen and was lying between them. He declared that he saw the angel who had with him the plates from which the Book of Mormon was translated, and that in the presence of the angel he did hear the angel declare that they had been translated correctly. While I am speaking from memory, the foregoing most essential facts to me and which were the sole object of my visit, were so indelibly impressed upon my mind, that they are perfectly clear and unmistakable. I asked him many questions concerning his experiences with the origin of the Book of Mormon, and why he left the Church, all of which he endeavored to answer frankly. We talked for a considerable time. His mind seemed clear and his mentality above rather than below the average. He said he had never left the Church, that they had maintained a branch of the Church in Richmond, and that he had always been active in it; that Joseph Smith was a prophet of God, and that the revelations he received up to the year 1835 were from God, but that he accepted none of them subsequent to that time. He appeared to have become embittered against Sidney Rigdon especially, and I fancied turned against the Prophet because of his placing Rigdon ahead of those who had stood by the Prophet in his early work.

He said with seeming pride and much interest, that he had the first copy of the manuscript from which the Book of Mormon was printed, in his humble home. And it was a humble home. That when the great cyclone struck Missouri, and houses were blown about and destroyed, every room in his house was destroyed except that in which the manuscript was kept. He seemed to feel that it was divinely protected. President Joseph F. Smith advised me that the copy of the manuscript was not the original, but one of the three originals. His sincerity was plainly shown when I asked him if he would sell the manuscript and place a price upon it. He replied that he would not.

There is much that might be said on the subject of the Book of Mormon. Even Colonel Lindbergh is arousing interest in the subject as probably no one else is today, through the pictures which he has been able to take from the air while flying over Central America, Mexico and the southwestern part of the United States. Front pages of the leading papers in the east are publishing those pictures, with interesting and instructive articles written by archaeologists. They are attempting to unravel the history of those lost cities. But I must close.

The story of the Book of Mormon which our missionaries are carrying to the people of the world and of which they bear testimony as to its divinity, is accompanied with that clear and unfailing guide like unto that which the Savior presented, when he said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In connection therewith our message, as missionaries, to the world is, for them to read and follow the advice found in the last chapter of the Book of Mormon, in which the Prophet Moroni, referring to the contents of the book, gives the sure and unmistakable test, similar to that which the Savior gave, when he said:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not

true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.
 "And by the power of the Holy Ghost ye may know the truth of all things."

That is the test that we are submitting to the world, and that heaven is affecting the world; it is influencing the world. "What greater and surer test could there be?"

May the Lord help us to appreciate the blessings that we enjoy in the Gospel of our Redeemer, is my prayer, in the name of Jesus. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

I hope that I shall be able to make my remarks short enough so as to make up for part of the time that President Moyle has occupied, so that the rest may have time for theirs.

I rejoice, my brethren and sisters, in the opportunity that I have of meeting with you upon this occasion. I have rejoiced exceedingly in the various sessions of this conference. I have been very much impressed today with the rendition of the music, as given by this wonderful gathering of young men and young ladies, the rising youth of Zion, young men and young women who sometime perhaps may be called into the world to spread the Gospel of light among the nations of the earth.

Just a short time ago it so happened that I came in contact with a very prominent lady who was connected with one of the other denominations, and in the course of our remarks I asked her how she found the spirituality of the young people in her church, and without hesitancy whatever she said: "There is no spirituality among the young people today, not in the least. They are seeking after the pleasures of life and are not looking after spiritual development." And I thought how much different is that from the Latter-day Saints. Here we see it exemplified today, these young men, young ladies, coming here filled with the spirit of the Gospel, and singing the songs of Zion and bringing forth the Spirit of the Lord in our day.

I rejoice in the work that is being performed in the East Central States Mission. I bring to you fathers and mothers the greetings of your sons and your daughters, yes and to the wives the greetings of your husbands, who are laboring in that mission. All are enjoying good health with but few exceptions, and the work of the Lord is progressing.

Just a few days ago I happened to pick up a newspaper and in reading through it I found the comment of a very prominent writer; writing upon religious matters and referring to several denominations he made this remark:

"It may so be in the course of time that the Mormon people will repudiate the Prophet Joseph Smith and the Book of Mormon, and then they will become one with us."

I thought how much different that is from the way we look at things. And then just a few days following that one of our saints happened to be listening over the radio to the world's book man who speaks every afternoon with the exception of Sunday, on some subject regarding which a question has been asked. He called me over the phone and I stepped into the room where my wife and I have a radio, and there I heard Mr. R. C. Preble, who had been asked this question: "What publication do we have that is the most reliable, or rather that gives us the most reliable information regarding the origin of the American Indian?" And he gave as his answer, without any hesitancy whatever, "The Book of Mormon." Then he proceeded to recite and tell how the Book of Mormon was delivered to the Prophet Joseph Smith by an angel from on high, and that the record was taken from the Mormon Hill, as he put it, and that it was translated through the instrumentality of a pair of spectacles which were hidden in the box with the record. And then he went on to tell how it was translated by the Prophet Joseph Smith and others who wrote as he translated it by looking through this pair of spectacles. Then he went on to tell that the Book of Mormon contains the history of a people who left Jerusalem some six hundred years before Christ's advent into the world, and that they landed upon the west coast of South America, where they settled, built wonderful cities, and eventually came on into this land and scattered over the various parts of North America. He then stated that in the extent of time those who were the most industrious in building cities were destroyed by the people called the Lamanites, now known as the American Indians; the records which this destroyed people had kept were the ones that were hidden in the Hill Cumorah and were received by the Prophet Joseph Smith from the hands of an angel. He gave such a fair account of it, and as this was the fourth question that I had heard him speak upon in regard to our people, in answer to questions which had been asked, I thought that I would take occasion to write to him, which I did. I dictated a letter, saying "If at any time you happen to be speaking upon any allied subjects pertaining to our people I will appreciate it very much if you will make the announcement that if there are any libraries in that part of the country that do not have a copy of the Book of Mormon, I shall be pleased to furnish them free of cost." I said further, "If you have not a copy of the book I shall be very pleased to send you one with my compliments, and if at any time when you are speaking on any subject pertaining to our people and you haven't first-hand information I shall be pleased to furnish you it." It was about ten days before the letter reached him. I addressed it to W. H. A. S., the station at Louisville, because he was talking over the national "hookup" and I didn't know just where he was; but it finally found him in the city of Chicago, and he immediately answered my letter and said that he would be very pleased indeed to receive a copy of the Book of Mormon. I sent him one with my compliments, and also enclosed with it several other pamphlets which contain some of the teachings of our people. I received another nice letter from him stating that he had

received the literature, and that his secretary had already begun reading the Book of Mormon, and he was going to do so as the opportunity presented itself. And he continued: "I want to thank you for the little pamphlets which you enclosed, because of the information that they contain."

I thought how much different are conditions today from what they have been in times past. Conditions in the world are changing. I find that we have friends on every hand. We have opportunities of visiting, every night that we have open, holding cottage meetings, street meetings and private meetings with the people and conversing with them.

I pray that God may bless us that we may go on with the work, and that you at home may assist us by sending your sons and daughters, which I pray, in the name of Jesus. Amen.

The chorus sang "The glory of the Lord shall be revealed" (Doc. and Cov., Sec. 6:7.) Music composed by George H. Durham.

ELDER REY L. PRATT

Of the First Council of Seventy, and President of the Mexican Mission

I sincerely trust, my brethren and sisters, that the Spirit that has actuated those who have spoken during this Centennial Conference may be given to me, that I may be able to say something that will strengthen us in our faith and in our testimonies of the Gospel, that we hold so dear.

The Psalmist said, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain.

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows."

In connection with his words my mind has reverted to the counsel of Gamaliel, that wise Jew, who asked the Jews to desist in their persecution of the apostles, counseling that if their work was not of God it would come to naught, even as had the work of many that he mentioned who had raised up and taught strange doctrines, and who had gained considerable following, but, when they had passed on, their work had ceased with them. I recall also the words of the Savior to his disciples, for he reproved the Jews in his day, citing from Isaiah, saying unto them:

"Ye hypocrites, well did Esaias prophesy of you, saying,

"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

"But in vain they do worship me, teaching for doctrines the commandments of men.

"And he called the multitude, and said unto them, Hear, and understand:

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

"Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

"But he answered and said, Every plant, which my Heavenly Father hath not planted, shall be rooted up."

I have been reflecting upon these scriptures, my brethren and sisters, in connection with the history of the Church during the past hundred years. It has grown marvelously, notwithstanding the persecutions that have been hurled against it, from even before the Church was organized, for Joseph Smith, when he announced to the world that he had seen a vision, was made the subject of the most bitter persecution, and it never ceased to follow him until he sealed his testimony with his blood. The Church itself, from then for many years, was submitted to persecution. It has been submitted to ridicule. The wise and the learned of the world, from the standpoint of the wisdom and the learning of men, have ridiculed this work, and have really predicted and prophesied its downfall; and they seem to be very much alarmed because their predictions have not come true. But my brethren and sisters, they have not reckoned with the vitality of this work; they have not reckoned with the fact that the Gospel restored and the Church organized means more than the mere setting up of a religious system, officered by mortal man. They have not taken into consideration the fact that the restoration of the Gospel of Jesus Christ means the restoration to earth again of the power of God to speak, and to act in his name, the restoration of the holy priesthood. If you will stop to reflect for a minute, it will occur to you, perhaps, strange, as it has to men that I have spoken to in the world, that Joseph Smith, after he received the wonderful vision in which the Father and the Son appeared to him, did not immediately set up a religious system; he waited; and why? Because he sensed and realized that even with that great vision, which restored to the world that which the world was most in need of at that time, a knowledge of God as he is, still he was not empowered to speak in the name of God, to minister in the ordinances of the Gospel, with authority to organize the Church and place in it those officers that Christ placed in it, namely apostles, prophets, etc. Joseph Smith did not know when that would come when he received that vision. It was not until in the due time of the Lord when he received the priesthood, first the Aaronic at the hands of John the Baptist, that he performed any ordinances for the salvation of the souls of men; and not until he had received the keys of the kingdom, or the Melchizedek Priesthood, and the holy apostleship, did he presume in any way to organize the Church and to set in operation the Gospel as the power of God unto salvation among the children of men, here upon the earth.

Now, brethren and sisters, if this work were not of God I believe that we could believe still, today, that it would come to naught. But I know, by the manifestations of the Holy Spirit, and by the experiences that I have had in ministering as a humble missionary in the world, that the priesthood, restored to earth in this dispensation, is a reality. It is the power of God to act in his name, and its works; it operates.

I have been laboring, too, as a missionary, and I have been laboring

among Book of Mormon people. There is no book in the world that has so appealed to me, and that so absorbs me, in its contemplation, as the Book of Mormon. And my heart has gone out through these long years, nearly a quarter of a century that I have labored without ceasing, in the interest of the people who are the descendants of the prophets who wrote that book.

In thinking over the history of the Church I recall that in the year of its organization the matter of preaching the Gospel to the Lamanite people occupied, with great concern, the minds of the leaders of the Church. In September, 1830, a revelation was given in which Oliver Cowdery was given to know that he was to carry the Gospel to the Lamanites. In October of the same year there were included in that mission, by direct revelation, Parley P. Pratt and Ziba Peterson and others to preach the Gospel to the Lamanites. There was a beginning. It has been preached at different times from then down until now, and in the specific work that I am engaged in, namely the Mexican Mission, for fifty-one years has the Gospel been preached in the Spanish language to the Mexican people. In the year 1879 an apostle of the Lord, Moses Thatcher, climbed nearly to the summit of the great volcano Popocatepetl that overlooks all of the country, nearly from sea to sea, in the interior of Mexico, at an elevation of perhaps eighteen thousand feet. There, stretching out his hands, he dedicated the land of Mexico to the preaching of the Gospel and to the redemption of the Lamanites, in that land.

But no one who has not followed the history of it closely, knows the hectic time we have had in preaching the Gospel in Mexico. Discouragements have been piled upon discouragements, until I have wondered sometimes—I have never doubted, but I have wondered just when we would see the fruits of our labors, and just when I might feel secure, and sure that the Gospel was planted in that land to stay there. We have had revolutions nearly all of that time, and since 1910 we have had revolutions continuously. Our missionaries have had to leave the republic, on one pretext and on another, and our saints have been left, many times for years at a time, to struggle as best they could, only connected with the body of the Church by correspondence which I have been able to carry on with their leaders down there, with their branch presidents particularly.

Five years ago, nearly, now, because of controversy between church and state in that land, all of our missionaries were obliged to leave the country and the saints were again left to shift for themselves as best they could. We prayed for the time that we might return, and they prayed for the return of the missionaries. In every letter that has been exchanged they have plead that we might come back to them, and they have asked the Lord that the missionaries might be returned to them.

I have had some misgivings as to what their condition would be, during all this long time that the missionaries were away from them. The Lord opened the way in February, and alone I went into the interior of Mexico. I traveled in that country for six weeks, in com-

pany with the branch presidents and our local district president that we have named in the interior of the country. I visited in their branches, merely as a member, and, because of the restrictions, not permitted to call the people together as an officer of the Church, nor to speak to them as an officer of the Church; but as a member and in conversation with them I visited them all. And I am happy with what I found in that land. We carried the Gospel to them. We not only taught them faith in God, faith in the Gospel as restored, faith in the principles of repentance and baptism and in the Church organization, but, brethren and sisters, we laid our hands on their heads, during the years that are past, and we ordained them to the priesthood. Deacons, teachers, priests, and elders have been ordained in that land. Branches have been organized. A district has been organized, and men from among the local priesthood there have been called to officiate and to conduct the affairs of that mission as best they could. I confess that through the years that have passed I have felt rather as I think Alma must have felt when he embarked on his great missionary journey. He wished that he might be endowed with the voice of an angel, that he might preach to the people with the voice of a trumpet, that all men might hear and be brought to a knowledge of the truth. I have felt many times that I should like to be able to do more than it seemed that I was physically able to do. I have felt that the restrictions that kept me back were galling, and I wished to get into the land, for I feared for the stability of the people of the land that had joined the Church.

I would like to read to you, however, the word of the Lord that came to us, because it comes to me as a revelation, and it made me more contented to do just as the Lord seems to make it possible for me to do in my ministry. Alma said:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

"For behold"—and mark these words—"the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

I found that in the absence of your sons from the interior of Mexico, the Lord had magnified his servants who hold the holy priesthood in that land, and the work has not merely maintained itself but it has grown. Those people, confronted with the difficulty of not being able to hold their services in rented halls, because the law of the land forbids, had gone to with their might, and although they have built but humble houses, yet without asking a cent from the Church, they have built in the time that I speak of, five magnificent little meetinghouses in which they meet. In one place where our people were forbidden to meet, two years ago, in a little branch where only ten resided, they took off their coats, made the adobes and built the house. I was in their place the other day. Since they built it they have baptized enough people so that we had eighty-five people present in that building. Four weeks ago Sunday, in the town of San Marcos—Brother Ivins will remember that his early missionary experiences took him there a few years ago—they have builded a splendid house that will seat almost four hundred people, and we had at the evening session there nearly two hundred and fifty people gathered together. Our district president and his counselor gave addresses that I should be proud to have all the world hear, in defense of our position and the position of those people in that land.

My time is very limited, but I wish to recount some of the conditions with which they are confronted. There is a great upheaval in Mexico along all lines. There is an emancipation of the people. They are struggling. They are coming up from the dregs of degradation and slavery, and there is a great nationalistic spirit permeating the whole people. It is finding its way into the realms of the churches. There has been a great schism in the Catholic church. There has arisen a national Mexican Catholic church in opposition to the Roman Catholic church. The Mexicans are asking, all over the country: "Why should we look to Rome for leadership in the Catholic church? Why should we look to England for leadership in the Episcopal church? Why should we look to the United States for leadership in all of the Protestant denominations?" They have asked our people: "Why should you look to the United States for leadership in the 'Mormon' Church?" and our people have been invited, all over the country, there, to unite themselves with other factions of other churches to build up a Protestant Mexican church with leadership in their own land.

Four weeks ago Sunday, there stood before two hundred and fifty of the Mexican people there, most of them members, but many of them not members, a young Aztec. When I first knew him he wore the costume of the country. He wore white factory pants, with sandals on his feet, and a white blouse. He could scarcely speak, intelligibly, the Spanish language. He is well educated now. He joined the Church some twenty-two years ago. He dresses well; he knows the scriptures from cover to cover. He stood before the people and for an hour spoke to them of the principle of authority and brought up this proposition of the people and the suggestion that our people join with them in making a national church. Now he said, "Brethren, we must be con-

sistent. The Lord does not know national limits in regard to his Church, and it has been his good pleasure to reveal his will to a prophet, who is as much our prophet as he is the prophet of the people among whom he was raised up, and that prophet is Joseph Smith. We hold the priesthood and we have seen its power, we have seen its manifestations, we have seen our sick healed, we have been blessed by it and held together; and all we have we know we owe to the restoration of that power that came to Joseph Smith. That is the power of God that will guide his Church, and we cannot make it any more Mexican than it is."

Now, brethren and sisters, I was humbled, I was humiliated, but I was thankful, and I felt like saying: Maybe thousands have not come in, maybe nations have not been born in a day, but I thank God that the roots of the everlasting Gospel have struck deep in the soil of the hearts of the Lamanite people of Mexico. I feel sure that, come what may, there is no power in heaven or in hell that can uproot that power implanted in that land, and it will go on, just as that same power will go on with you.

I feel just as sure as I feel that I live that this Gospel will thrive. It doesn't worry me what men think about whether we are going to succeed or not. I know that there are people in the Church that shouldn't be in the Church. I have met a lot of people that to me seem to be just like the foam that the waves beat up upon the shore and that then melts away. There is also a stratum that is in some parts and factions of the Church that is like the dregs of poison. But the vast body of the Church is true and is clear and is pure, and this work will go on to ultimate success and will remain. It is, and always will be, the power of God unto salvation.

This is my faith, this is my testimony, and I bear it humbly to you today in the name of Jesus Christ. Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

Very humbly, my brethren and sisters, and yet in deep gratitude and pride I bring you greetings from the missionaries and saints of the North Central States Mission. I should like my testimony to be to the youth of Zion, these young people who have been singing for us, many of whom I have the honor to know, and of whose acquaintance and friendship I am very proud; and to the other thousands, perhaps tens of thousands of young people of the surrounding territory here who may be listening in to these services today. I recently calculated that in our mission, which is large geographically but small numerically, there are five million five hundred eighty-seven thousand and **some** hundreds of population, only twenty-five hundred and eighty-seven of whom are members of the Church of Jesus Christ of Latter-day Saints. That will figure out to about seventy-five thousand for each of our seventy-five missionaries. I think nothing more need be said in

emphasis of the plea that the other brethren have made for more missionaries. That is three-quarters as many as have been added to the Church per man for each of the six original organizers of the Church in the last hundred years.

The young men and women who serve in the North Central States are full of faith and integrity. They love their work, they love the Lord, and I am certain as I live that the Lord loves them. "Oh ye who embark in the service of God," they would say if they had a chance, to all Israel, "see that ye serve him with all your might, mind and strength, that ye be found blameless before God at the last day."

In the interest of time I should like the remainder of what I say to take the form of a testimony written for a friend long ago, which I believe will express, as well as anything else, what I would like to say here today.

A TESTIMONY

"Except the Lord build the house, they labor in vain who build it." (Ps. 127:1.) Obviously, what the Lord builds, they labor in vain who oppose.

Mormonism is a house builded of the Lord. It is a going concern. It works. Nothing stops it. Its devotees are undaunted by disaster. Those who accept it are made better and happier. Those who oppose it, do so in vain.

Consider the marvelous revelation of religious truth disclosed in the boy prophet's first great vision—its staggering significance to the world. Surely, except the Lord continue to build on that foundation, they labor in vain who attempt it. But if he does, who shall oppose?

Later, clouds appear. Twenty thousand empty-handed refugees, their homes in ruins, their prophet slain, unsympathetic neighbors behind, only the comparatively hospitable wilderness before them, they turn their faces the more resolutely toward God and the boundless West. What happened? Did they quit and die as was hoped by some? Did God leave them to build alone? For answer, in the midst of the desert, a thousand miles from civilization's late frontier, in "The country that God forgot," behold an empire rise. The Lord is with his people, helping to build his house.

Nor is material prosperity Mormonism's chief evidence of divine approval. Far more important and conclusive are the moral and spiritual values it portrays. In days of shifting moral standards, "Companionate Marriage," and easy divorce, think of the stabilizing effect of the doctrine of marriage for eternity, and of the virtue and chastity with which tens of thousands of Mormon boys as well as girls kneel at marriage altars, in the temples of our God. Surely here is evidence of his building. It works.

For keeping men always at their best, no merely human agency approaches, in effectiveness, the Church of Jesus Christ of Latter-day Saints. Those who accept and live its teachings are better and happier.

The missionary system of the Church, like the "quality of mercy," continues to "Bless him who gives and him who receives" its message.

More and more the Book of Mormon is commanding the respect of investigators and vindicating its own divine origin. Opposition to the great truths for which it stands, has been and will continue to be in vain.

For these and other reasons, I am proud to be a Mormon missionary.

My grandparents on my mother's side knew and loved the Prophet Joseph. My grandfather, Jonathan H. Holmes, a Mormon Battalion man, was mustered out of the service of his country, on the Pacific coast, in time to join his family and friends late in the summer of their first year in the valley of the Great Salt Lake. My mother was born in the old fort on Pioneer Square, in 1849.

My father, Job Welling, was a handcart pioneer of 1856. A venerable patriarch of Alpine stake, hearing my father's name, once said to me: "I helped your father bury one of your brothers (by a former marriage) on the plains of Iowa;" adding significantly, "Be as good a man as your father." This challenge: "Be as good a man as your father," I like to pass on to other young men of the Church. Think it over.

"Mormonism" is true. It is a nick-name for the restored Gospel of Jesus Christ.

Joseph Smith was and is a prophet of the true and living God. So are his successors, including President Heber J. Grant.

The Church of Jesus Christ of Latter-day Saints presents the same organization, the same Gospel doctrines, and the same authority to administer in the ordinances thereof, as characterized the primitive Church.

It is God's house. He is building it. It will stand forever.

To all of which I bear humble witness, in the name of the Lord, Jesus Christ. Amen.

Selection by the chorus, "The Lord shall be revealed," from "The Messiah," by Handel.

Closing prayer by Elder Mark Austin.

Conference adjourned until 10 a. m., Wednesday, April 9th.

FOURTH DAY

MORNING MEETING

Conference reconvened at 10 o'clock Wednesday morning, April 9th.

President Heber J. Grant presided.

The music for this meeting was furnished by the Ogden Tabernacle Choir, Lester Hinchcliff, director.

The hymn, "How firm a foundation," was sung by the choir and congregation.

Elder Frank Y. Taylor offered the opening prayer.

The choir sang the hymn, "If you could hie to Kolob."

ELDER ORSON F. WHITNEY

An old darkey minister was about to address a congregation. He chose for his text: "Bressed am dey what expeks noffin, for dey shant be disappointed." I apply this to myself, for I certainly did not expect to be called on to address this congregation. President Grant has been so kind to me already, in permitting me to read my Centennial poem at a previous session, that I was not looking for any additional honor and pleasure. I am thankful for it, however, and esteem it a precious privilege to be not only a reader, but also a speaker at this great conference—the greatest one I have ever known.

AN AGE OF WONDERS

We are living in an age of wonders. Events and achievements that would have been deemed miraculous a hundred years ago, have become to us almost commonplace. Had we lived two centuries earlier, and expressed a belief that men would fly through the air like birds, or dive in the sea like fish, it would have provoked skepticism, if not prejudice; would possibly have been regarded as bordering on witchcraft or a disposition to encourage it.

ERRORS OF SUPERSTITION

Two or three hundred years ago, in certain parts of New England, notably Massachusetts, if a poor woman was accused of witchcraft, she was put on trial in a most peculiar manner. They tied her to a plank and threw her into the water. If she sank she was innocent—which of course was a great comfort to her! If she floated they took her out and burnt her for a witch.

A LAND OF LIBERTY

But thank the Lord, we are past those bigoted and cruel times. We live in a day when men have the right to think—to think aloud and utter their thoughts, without being beheaded for it, or burnt at the

stake. God be thanked for this Land of Liberty, for the freedom to worship him as conscience dictates—not the conscience of our neighbors, but of ourselves. I am proud of my country, proud to be an American citizen, and proud to be a Latter-day Saint.

A STRAW IN THE WIND

Speaking of wonders, I am reminded of an incident that happened right here, in this Tabernacle, a year or more ago. Elder B. H. Roberts was speaking, standing as I am now, just in front of the microphone, and I was sitting in the next seat below. He was rather husky. He always was a "husky," you know; but this time the huskiness was in his throat. He cleared it once or twice, and then I reached to him a cough lozenge, and President Grant, from the seat above, did the same. Said Brother Roberts in a low tone: "I'm afraid I'll swallow them." And I, in a whisper—a whisper, mind you—replied: "Well, that's what we want you to do." And that whisper went all over the world. At least it went as far as the City Cemetery; for a woman living near there said to me next morning: "I heard it over my radio. I heard what Roberts said, and I heard your whisper." That is only a straw, but it shows the direction of the wind.

THE MARVELOUS WORK AND WONDER

I repeat: We are living in an age of wonders. The wonders of science, invention and discovery; the marvels of steam and electricity, the miracles of the telegraph, the telephone, the wireless and the radio—what are they but parts of the "marvelous work and wonder," predicted centuries before the birth of the Savior, and begun in this the Dispensation of the Fulness of Times? And strange to say, the most marvelous part of it all—that pertaining to the restoration of the Everlasting Gospel, with the powers of the Eternal Priesthood and the gifts of the Holy Ghost—is the part that the world overlooks and passes by as a thing of naught.

THE SIGNS THAT FOLLOW BELIEF

The Savior said to his ancient Apostles, and he has repeated it to his modern Apostles: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned (or condemned);

"And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; if they drink any deadly thing it shall not hurt them. They shall take up serpents; they shall lay hands upon the sick and they shall recover."

I am a living witness to the fulfilment of this divine promise. These miraculous "signs" follow belief now, the same as in days of old. I have seen devils cast out by the power of the Priesthood. I have seen and heard manifested the gift of tongues and the interpretation of tongues. I have seen the sick healed with a touch, and have been healed myself by the laying on of hands, accompanied by the prayer and power of faith.

A TYPICAL INSTANCE

I will cite one instance, as typical of many. About twelve years ago I was in the town of Sandy, ten miles south of Salt Lake City, to deliver a lecture. Just before starting for the hall where I was to speak, I received an urgent message from the Bishop of the Ward, asking me to come and bless his daughter, a girl in her sixteenth year, who was lying at the point of death, having been given up by the family doctor, who declared that she could not live till morning. Taking another elder with me, I proceeded to the Bishop's home, gave the girl a blessing, and went on my way. Next morning, a telephone call from Sandy to my home in Salt Lake, informed me that a marvelous change had taken place in the young girl's condition. Before we blessed her, she had had no sleep for days and nights; but no sooner had she received the administration, than she fell into a restful slumber and slept for twelve hours, waking up normal and so remaining.

When the Doctor came next morning he was amazed. "Something has happened here," he said. Yes, something *had* happened, indeed. "The prayer of faith" had "saved the sick," according to the promise of the Lord.

Now, the Doctor had been right, from his viewpoint. Medical science had decreed that girl's death, or had decided that she could not live; and if some power greater than man's had not intervened, she would have died, according to the doctor's prediction. But something more powerful did intervene. A greater Science than the science of medicine was brought to bear. The Spirit of the Lord said: "She shall live." And she did live. This girl who, twelve years ago, could not live till morning, is alive today, a happy wife and mother. I myself joined her and her husband in eternal wedlock in the Temple of the Lord.

I could relate many such incidents, if necessary. They are of frequent occurrence in the experience of the Elders of Israel. "These signs" truly "follow them that believe," and they are only wanting where there is no faith, or not enough to justify them.

TESTIMONIES OF THE TRUTH

We call them testimonies—and testimonies they are; for testimony means evidence. Anything that furnishes evidence that this is God's work, is a testimony concerning it. But healings are not the greatest evidence—they are but parts of a supreme testimony, greater than dreams, visions, prophecies, healings, tongues, and all other manifestations combined. The greatest of all testimonies is the illumination of the soul by the gift and power of the Holy Ghost. How well I remember when it came to me. It showed me my place in the divine scheme of things; it showed me where I came from, why I am here, what is expected of me while here, and what awaits me in the Great Hereafter. That is the greatest thing that God ever did for me. This is my testimony, brethren and sisters, and I bear it here and now in the name of the Lord Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy and President of the Canadian Mission

I am very grateful, my brethren and sisters, for all of the blessings of this conference and for all the blessings unto me personally and unto the missionaries over whom I have the honor of presiding.

In this centennial year, the world may well ask, as never before, is the Church of Jesus Christ of Latter-day Saints of divine origin?

The purpose of all intellectual research should be to discover the truth. Truth is defined by revelation to the Prophet Joseph Smith as "knowledge of things as they are, and as they were and as they are to come." And that "the spirit of truth is of God."

Strictly speaking, truth has no degrees. A thing is either true or not true. To ascertain the truth we use evidence. While the word proof is sometimes loosely used as a synonym for evidence, yet more correctly it indicates the amount and quality of evidence which brings conviction to the mind. When evidence carries assent or conviction to the mind, the matter is said to be proved. However the matter may be in theory, the word proof is constantly used where the state of mind which is brought about by the evidence does not amount to that absolute certainty which is involved in a mathematical demonstration; it does not produce absolute or necessary truth as to which a supposition to the contrary is not and cannot be true. In investigations of every kind it is important that a correct estimate be made of the kind and degree of assurance of which the subject admits. Moral certainty, not mathematical demonstration, is the highest degree of assurance of which some truths admit. Even in the realm of the administration of the criminal law, where proof beyond a reasonable doubt is necessary to convict, mathematical certainty is not required. An abiding conviction to a moral certainty is sufficient.

In the noted controversy during the middle of the last century, in which Lord Brougham, a distinguished Scotchman, who was once Lord Chancellor of Great Britain, answered another distinguished Scotchman, Mr. David Hume, somewhat a skeptic in his views, who had claimed that proof of a miracle was impossible, Lord Brougham, although he thought his opponent's arguments went to the very denial of the possibility of the proof of any revelation, and realizing the importance of combating such an idea, yet did not pretend to use more than moral evidence; did not pretend to use mathematical demonstration.

Lord Brougham said:

"The degree of excellence and of strength to which testimony may rise seems almost indefinite. There is hardly any cogency which it is not capable of by possible supposition of attaining. The endless multiplication of witnesses, the unbounded variety of their habits of thinking, their prejudices, their interests, afford the means of conceiving the force of their testimony augmented *ad infinitum*, because these circumstances afford the means of diminishing indefinitely the chances of their all being mistaken, all misled, or all combining to deceive us."

Along the same line Lord Brougham in his argument with the skeptic Hume further said :

"Let any man try to calculate the chances of a thousand persons who come from different quarters, and never saw each other before, and who all vary in their habits, stations, opinions, interests, being mistaken or combining to deceive us, when they give the same account of an event as having happened before their eyes, these chances are many hundreds of thousands to one. And yet we can conceive of them multiplied indefinitely; for one hundred thousand such witnesses may all in like manner bear the same testimony; and they may all tell us their story within twenty-four hours after the transaction and in the next parish."

In law, evidence is classified as direct and circumstantial, the latter meaning "the evidence afforded not by direct testimony of an eye witness to the fact to be proved, but by the bearing upon that of other and subsidiary facts which are relied upon as inconsistent with any result other than the truth of the principal fact."

I am not disposed to place in contrast direct and circumstantial evidence since they are not naturally opposed. Both kinds have a legitimate place in the proof of disputed facts. It should be noted that while there is a popular impression that circumstantial evidence is unreliable or unsatisfactory, yet many jurists are strong in its praise and only a few overstate its probative force. Both kinds of testimony support the divine inauguration of Mormonism.

Lord Chief Baron MacDonald, a jurist of England, said of circumstantial evidence :

"It is almost impossible for a variety of witnesses speaking to a variety of circumstances, so to concert a story as to impose upon a jury by a fabrication of that sort, so that where it is cogent, strong and powerful, where the witnesses do not contradict themselves, it may be evidence more satisfactory than even direct evidence, and there are more instances than one where that has been the case."

The same judge said :

"Where the proof arises from the irresistible force of a number of circumstances, which we cannot conceive to be fraudulently brought together to bear on one point, that is less fallible than under some circumstances direct testimony may be."

Sir Alfred Wills in the preface to the sixth edition of the book of his father William Wills on Circumstantial Evidence, refers to several cases in which a single penstroke no longer than an eighth of an inch was the critical test upon which important cases turned (such as *Cresswell vs. Jackson* and *Howe vs. Burckhardt*, and other cases). A legal authority says that circumstantial evidence "although not invariably so, is frequently superior in proving power to the average strength of direct evidence, and that under safeguards and qualifications which have been stated, it affords a secure ground for the most important judgments in cases where direct evidence is not to be obtained."

The principles and the nature of the mental processes involved are the same in forensic inquiry as in the ascertainment of truth in

any other department of human activity, and are made use of consciously or unconsciously by everyone in the daily course of life, religious inquiries included.

I have thus spoken particularly of the value of circumstantial evidence, not because I would minimize in the least the importance of the direct evidence in support of the divinity of the restored Gospel, but because I appreciate the great importance of circumstantial evidence in the consideration of the multitude of incidents making up the case of the divinity of the restored Gospel. Many thousands of these items are to be found in the six volumes of Church history mentioned in this conference.

The Prophet Joseph Smith was and always will be the most important of the direct witnesses to the divine origin of the restored Gospel and priesthood. In comparing his experience with the experience of Saul of Tarsus, who saw the light and heard the voice, Joseph Smith said:

"So it was with me. I had actually seen a light and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation."

There are many other witnesses giving direct testimony as to one or another of the important items comprised in the coming forth of Mormonism. For instance, the Three Witnesses to the Book of Mormon each gave direct testimony to the facts declared by them. The Eight Witnesses speak of facts known to them by the physical senses of sight and feeling, and the muscular sense of weight. Joseph's parents and other members of the family gave direct testimony to other items. During the past century there have been hundreds of other witnesses giving direct testimony to facts which fit into and interlock with the case of circumstantial evidence in support of the divine restoration of the Gospel. Some of the most important of these testimonies were given under conditions making them more weighty than if given under the sanction of an oath. Some gave declarations admissible as evidence under rules of common law and the decisions of our state and federal courts, Utah included, as dying declarations made in consciousness of early approaching death, although not made in court nor under the sanction of an oath.

Shakespeare must have well understood this rule of the English common law, for in the play of King John, his character, Melun, when mortally wounded and in fear of early dissolution, in announcing the intended treachery of King Lewis and upon finding himself disbelieved, is made to exclaim:

"Have I not hideous death within my view,
Retaining but a quantity of life
Which bleeds away even as a form of wax
Resolveth from his figure 'gainst the fire?
What in the world should make me now deceive
Since I must lose the use of all deceit?
Why should I then be false since it is true
That I must die here, and live hence by truth?"

For more than forty years I have had the opportunity of considering many of the circumstances and incidents making up the great case of so-called Mormonism, in the light of the rules and principles laid down by the great jurists for the discovery of the truth and for the detection of error. Joseph and Hyrum went knowingly like lambs to the slaughter, sealing their testimony with their precious blood. Hundreds of their followers willingly gave their lives in the same cause.

One non-Mormon writer asks:

"Is it not beyond all reason that a lad, born of poor parents, devoid of any save the commonest education, too poor to buy books, should have accomplished what he did in less than forty years unless there was some great reason for it?"

It required more than worldly wisdom to produce such books as the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, and to formulate a system of Church government which has been praised by non-members as having no superior on earth.

From my consideration of the testimony and the circumstances that have come to me in support of this great cause which is now before the world of the divinity of the restored Gospel, I can truly say that I have an abiding conviction to a moral certainty of the truth of the claims of Mormonism, of the truth of its divinity.

We have had many experiences in the Canadian mission indicating the blessings of the Lord, and what a great thing it is to know that God lives, and be able to appeal to him and to know that he answers our prayers. I found on my last trip a newly made convert whose right arm was withered. Her husband had fought in five of the fiercest battles of the great war and had evidently become shell-shocked and had wandered off. She was losing control of her children as well. Her prayer in connection with her baptism was that she might have the use of her right hand, that she might be able to support her children, that her husband might be restored to her and that she might regain control of her children. When I saw her a short time after her baptism she told me that when she went into the waters of baptism she felt that withered hand was being revived. When she came out of the water she was able to wring out her wet clothes with the hand that had been useless for a long time. There was only the little finger that had not fully straightened but was much improved and she expected to obtain the full use of the same. She had regained control of her children and expected to find her husband.

I rejoice in the many blessings of the Lord to us, and aside from any test such as might be applied to Mormonism by the jurist, it is my testimony in the light of the spirit of truth, the Spirit of the Lord, that

God lives, that Jesus is indeed the Christ, and that this is the restored Gospel, and that the power of the living God to Joseph Smith, the prophet, has been conferred upon his successors and now is upon President Grant and his associates. May God help us to realize these truths and to act in accordance with the great case that has been partly presented in this conference and which abides in the hearts of the people, I pray in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

THE RESULT OF A BOY'S APPEAL.

Who can imagine an event more romantic than for a boy hardly more than fourteen to go upon his knees and appeal successfully for the Creator of the universe to give him light and guidance? Strange as this may seem to many it was nevertheless the experience that came to Joseph Smith the founder of the Mormon Church.

Of this experience he made a written record—that it was revealed to him at the age of fourteen that God had a great work for him to do; that his name "should be had for good and evil among all nations, kindreds and tongues." (Pearl of Great Price, P. 51, Verse 33.) How, may I ask, without some sort of assistance, could a boy of fourteen have such an experience with such marvelous results?

Contrast that lone boy one hundred years ago with the multitudes that have here assembled, their hearts filled with thanksgiving and gratitude, celebrating the hundredth anniversary of the organization of the Church. One boy then appealing; hundreds of thousands now listening in.

"Behold, saith the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder." (Isaiah 29:14.)

Where can you find, or has there ever been, a work more marvelous, more wonderful?

THE VIEWS OF AN ECONOMIST

My purpose is to draw your attention to the words and views of Dr. Thomas Nixon Carver of Harvard, one of the greatest authorities on economics. In an article for "The Westerner" (April, 1930) he has expressed his views of the work and accomplishments of the Church, whose history began with the prayer of a boy. I urge that copies of this article be placed in the hands of our seminary students and missionaries. The demand for it has been such that "The Westerner" has provided an ample supply of reprints.

Those who have difficulty in seeing things with the eye of faith will, I think, have their faith stimulated and supported by the scientific and logical presentation which Dr. Carver gives:

FACTORS IN STATESMANSHIP.

"Statesmanship," Dr. Carver says, "is the art of nation-building. One can

study it in miniature in the early colonies on the Atlantic coast, and in the Mormon colonies in Utah."

Imagine a boy of fourteen beginning an institution that commands any attention from one of the greatest political economists in the world, who says further:

"I have long been interested in the Mormon polity. It throws a great deal of light on the art of nation-building."

Is that a boy's work—nation-building?

"It furnishes a laboratory for the study of the science of statesmanship. It is one of the most interesting and instructive experiments in the world."

Is that a boy's work? The results are such that, as Dr. Carver says, "it is one of the most interesting and instructive experiments in statesmanship in all the world." Could anything but the power of God make such an accomplishment possible?

Continuing, the economist says:

"Themistocles, twitted because he could not play a musical instrument, replied that, although he could not fiddle, he could make a small city into a great and glorious one. The Mormon leaders did even better than that. They did not even have a small city to start with. They started with nothing and built a great and glorious commonwealth."

Is not this marvelous?—even "a marvelous work and a wonder." (Isaiah 29:14.)

THE MANNER OF ACCOMPLISHMENT

"Such things," Dr. Carver continues, "can be accomplished in only one way." That is what I say—in only one way—and that way is with divine help, guidance and inspiration.

"That way," Dr. Carver says, "is the economizing of man-power, since the economy of man-power is the key to the whole science of statesmanship, and of the whole art of nation-building."

What could be more marvelous, what more wonderful, than for a boy unlearned, a boy with little opportunity to go to school, one whose youth was spent in poverty, to start an institution, which, from the point of view of the "science of statesmanship" and the "art of nation-building," commands the attention, the respect, the admiration, of the scholarship of the world?

"It is only by economizing man-power that great masses of material can be moved, that rivers can be dammed, ditches dug, and land irrigated. It is only by economizing man-power that cities can be built, populations fed, and energy be spared for the arts and graces of life."

"The Mormons did not even start with a mass of highly educated or skilled man-power."

BOTH POOR AND UNEDUCATED

Thanks to the professor for those good words—that the Mormons did not start with a highly educated people. You remember that when John the Baptist sent messengers to Jesus, asking, "Art thou he that

should come, or do we look for another?" Jesus answered, go back to John and say, "The poor have the gospel preached to them." (St. Matthew, 11:3, 5.) Hear what the professor says:

"The Mormons . . . started, as a general rule, with commonplace people. These people came from the backwoods, the prairies, and the mountains. From overseas, they came from peasant farms, from coal mines, and from work shops. While they were sturdy, hard-working people, they were not conspicuously gifted or learned."

"Art thou he that should come, or do we look for another?" asked the messengers from John of Jesus. His answer was: "Tell John the poor have the Gospel preached to them."

"It was necessary for the Mormon Church," continues Dr. Carver, "to train its own people. They not only began with desert land and had to put everything on it, even water; they also had to start with relatively uneducated people. This double task of developing both land and people could never have been performed except by economizing such man-power as there was, and utilizing it to the nth degree."

For me to say what the results are might not be very remarkable. For other members of the Church to say it, might not be remarkable; but for a great economist, not a member of the Church, to say this, indicates to me that here is the Church and Kingdom of God.

Dr. Carver's strong words are: "The results were a marvel of statesmanship."

A CLUE TO THEIR SUCCESS

"Man-power, he says, "may be economized in three ways, and he analyzes the Mormon Church in these three ways:

"First, man-power may be economized by cultivating sound, personal habits among the people. They who waste their substance in riotous living," says the professor, "are wasting more than wealth. They are wasting their own vital energy, their own man-power."

If I could see him, I would take the professor by the hand and thank him heartily for the inspiring words that follow:

"I have never found more sound and wholesome personal habits than among the Mormons. I never mingled with people who showed fewer signs of dissipation. I have never studied groups of people who seemed better nourished and more healthful. I have never known people who took more pains to educate their children. These traits are a clue to the success of the Mormons as colonizers and nation builders.

"Man-power is also economized by discovering hidden talent and giving it a chance to function. . . . The world is always in desperate need of unusual talent. Any system of supervision or teaching which can discover latent genius and make it active is a factor in nation building. To discover hidden genius is better than to discover a hidden gold mine.

THE POWER BEHIND IT ALL.

"For some reason or other," he says—you know the reason and so do I—"the leaders of Mormonism had an almost uncanny"—(that is as strong a word as any scientific man could use for 'inspiration')—"the leaders of Mormonism had an almost uncanny power of discovering hidden talent. . . . The power to

save skill, talent, and genius from going to waste, is as near to divine wisdom as anything we are ever likely to know in this world."

With the vocabulary to which science is limited, how could Dr. Carver more certainly stamp the Church with the mark of divinity?

"Man-power," he says, "is also economized by cooperation, or by working together harmoniously. . . . It may have been the sheer necessity of the situation which forced the early Mormons to cooperate or starve. It may have been the bond of a common religion, it may have been superior intelligence and insight. Whatever the source, the result was good."

A scientist cannot use the word "inspiration," nor say that people are guided by Divine Providence. He can use only those terms that refer to human forces or to the forces of nature.

But we must acknowledge that there is a something which we call faith that comes into human hearts. It is a something like electricity, difficult to define, but, like electricity, tremendously powerful. It is the faith of the people of the Church in the message delivered by the Prophet which gives to this institution its active, thrilling, marvelous vitality.

Sacred solo by Catherine Steed, "The mighty God hath spoken."

PRESIDENT HEBER J. GRANT

The first organization of our women in the United States was the Relief Society of the Church of Jesus Christ of Latter-day Saints. Today we have nearly one hundred thousand members in that organization. A marvelous work and a wonder has been accomplished by them.

We have a Mutual Improvement Association for the young ladies, which organization is now more than fifty years old, and has a membership of more than fifty thousand at the present time.

We have a Primary Association that has been established for more than fifty years and that now has practically a hundred thousand members.

INSUFFICIENT TIME

I regret exceedingly that we have never had a conference—and I suppose we never will have—in which we are not limited for time as it draws near to the close. We make our calculations in our Mutual conferences, in our great Sunday School meetings, and the conferences of our other organizations, with the expectation that we can get through on time and be able to hear from all to whom we would like to listen. But almost without exception, towards the close of our meetings we are short of time.

SISTERS TO SPEAK BRIEFLY

I had hoped to give to our good sisters, the presidents of the Relief Society, the Young Ladies' Mutual Improvement Association, and the Primary Organization, at least ten minutes each in which to speak to us at this conference. But we will have to ask them to be content

with the same amount of time that we have given to the mission presidents, namely, seven and one-half minutes each.

We shall call upon Sister Robison of the Relief Society to be the first of these sisters to address us.

SISTER LOUISE Y. ROBISON

President of the Relief Societies of the Church

My brethren and sisters: I pray that my Heavenly Father will give me strength that I can acceptably thank him for the great tribute that was paid to the women of our Church by our beloved prophet, Heber J. Grant.

At this time the people of the Church have undoubtedly been reading the history of our early pioneers and of the founders of the Church, and I think the women of today cannot but feel impressed with what the women of the early days did. Their equipment was so poor compared with that which we have. Those women did not even have matches, nor coal stoves, nor gas stoves. There were no electric lights, no bath tubs, no sewing machines, nor any rubber goods. It took from one to three months to hear from loved ones left in foreign lands.

A short time before the Church was organized that terrible battle of New Orleans, with its awful consequences, was fought two weeks after peace had been declared in Europe. Now we have so many conveniences; news from the world reaches us in a very few minutes. Our homes are so wonderfully equipped that it seems to me the world is thinking only of material comforts, and is standing on tiptoe for something new.

A few months ago I had the privilege, through the courtesy of President and Sister Moyle of the Eastern States Mission, of attending a street meeting on a busy thoroughfare in New York. Our fine elders stood forth, clean and intelligent, and offered to the people the plan of salvation. Very few cared for it. I thought at that time, if an inventor were to offer a new explosive, or something that could take life, there would be hordes and crowds of people around, and it would be broadcast everywhere. But when our elders offer the plan of life eternal it is not even recognized.

The women of our Church appreciate the opportunity for service the Gospel has brought to us. As mothers in Israel we should be just as valiant in the cause of truth as were our former sisters. We may not have to face mobs, and be driven from our homes, but we should stand just as firmly for the principles of the Gospel as did those blessed sisters. We were told most vividly in our Relief Society conference how Sister Lucy Smith felt when her two beloved sons were brought home to her—martyred. We may not have to experience this kind of tragedy, but there are worse things than this, for the enemies of truth, honor and purity are using every means to destroy our children today. The path is clear for mothers to follow. We must live the Gospel in

our homes in such a way that our children will have confidence in our teaching. We must feel that no effort is too great to teach our children that there is a Father in heaven, and that he does hear our prayers. Let us make it a real event in our family when a child is blessed or baptized. Make our little boys understand the importance and responsibility of being ordained to the priesthood. We know the truth that has been given to us, and that it is only through our earnest efforts and our prayers that this message can be carried to the world that all may rejoice.

I thank my Heavenly Father for membership in this Church. I thank him that I have a testimony that he has spoken through the Prophet Joseph Smith. I thank him for the leaders we have; for those fine men holding the priesthood of the living God, who recognize women and who help them to accomplish what our Heavenly Father wishes them to do.

I pray that we shall carry the spirit of this glorious conference to our homes, and that the whole Church and the whole world will be lifted up and blessed through this rich outpouring of the Spirit of the Lord. I ask it in the name of Jesus Christ. Amen.

SISTER RUTH MAY FOX

President of the Young Ladies' Mutual Improvement Association

My dear brethren and sisters: I surely stand before you at this moment as one of the least in the kingdom of heaven. To think that this day should ever come to me that I should be asked to speak at this great Centennial Conference is marvelous to me.

The trend of the remarks in this conference seems to be the recalling of things of the past. I wonder if I shall be forgiven if I tell you I was born in one of the factory districts of England, that if my father had not received the Gospel of Jesus Christ I might have been there yet. Perhaps through my days I might have been working in the factory, as many married women did, striving to get food for my children. I might have had a husband who was not converted to prohibition.

I might tell you that my mother died when I was a tiny baby; that I lived here and there, with any good sister that my father could prevail upon to take care of me; that when we crossed the plains two families co-operated in one wagon, fourteen members in all. But we came with faith.

As a little girl I came feeling that if I could look on the face of President Brigham Young it was all the blessing I would ask. I might tell you that when I was married I felt if the Lord would give me enough bread and molasses to feed my children I should be content. For the benefit of the youth of Israel I will say that if President Young had asked me to abstain from eating any particular kind of food or drink—I used to say if he had asked me to eat mush and milk all my days—I would have done it. That was because faith had been implanted in my heart by my father.

And so I am reminded of the words I have heard President Nibley say, "I do not forget the pit from which I was dug." I need not bear testimony in words. My whole life is a testimony to me that this is the work of God, and that God fulfils his promises and loves his children. If they will but walk in his paths they will be blessed forever.

I desire to thank President Grant and the Authorities of the Church for this great blessing that has come to me. I desire to pledge to them my allegiance and my loyalty, and if it is not too strong to say, even to the death; for the Gospel of Jesus Christ has always been the greatest thing in the world to me.

Naturally I am interested in the youth of Israel, and, oh, if I had the voice of an angel, as has been quoted here at this conference, if I could only tell every young man and young woman what it means to *try* to be a Latter-day Saint, I would be so happy in doing it. I do pray that the blessings of the Lord will rest upon the fathers and mothers, the guardians and teachers of the youth throughout the Church. Oh, may they live the Gospel and set such an example before their children that they, the children, will delight to follow them. May God bless the youth of Israel that faith may grow and increase in their hearts, that Zion may rise and shine, as God has promised, and I ask it in the name of his beloved Son, Jesus Christ. Amen.

SISTER MAY ANDERSON

President of the Primary Association

It is with great humility and yet with great pride that I stand before you today to represent the great army of the future, the children of the Latter-day Saints, and to say to President Grant, as his representative, that I appreciate this honor beyond all words in my power to express.

The future lies before the great army of boys and girls of the Primary Association, numbering as President Grant has said, more than one hundred thousand.

I was tremendously interested in the remarks of Brother Lyman, and as he talked I wondered if Dr. Carver comprehended the beauty of the work that is being done through the auxiliary organizations of the Church. I wondered if he knew of the thousands of women of the type such as he describes us to be who stand back of the General Authorities of the Church as helpers and aids in promoting in the world the establishment of the Gospel of Christ.

The General Board of the Primary Association feels it is bound in honor to provide for the boys and girls of the Church the highest possible type of religious and moral education. We are the Religion Class of the Church, the class that is striving to put into the hearts of the boys and girls a feeling of love, a feeling of joy, a knowledge and understanding of their opportunities, that they in this organization may have every possible opportunity to begin in their early years to learn the grace and virtue of service. It is the hope of the General Board

that the programs of the Primary Association will give every boy and girl an opportunity and a real chance to grow in service to the Church. We are trying to help them by producing such plans as will make the opportunity a real one, and as a General Board we are pledged to the Church in every possible way to provide a program which will promote a magnificent future for the Church of Jesus Christ. I pray that God will bless us in this effort and give us wisdom and understanding, that we may go forward to make the future as glorious as this conference has told us of the past.

I must bear my testimony in concluding and say to you that I know the Gospel is true. My testimony is my greatest treasure, and that every boy and girl may have the same blessing I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I am delighted to say that we have associated with us in our Religion Class work, and as our Church Commissioner of Education, a son of one of the loyal, true, faithful Latter-day Saints who was a member of the Council of the Twelve, Brother Joseph F. Merrill, a worthy son of a worthy father. We shall now hear from him.

ELDER JOSEPH F. MERRILL

Commissioner of Education

My brethren and sisters: Unlike nearly all who have spoken, this call to address you is wholly unexpected to me.

May I say that I too rejoice at the opportunity of witnessing what we have beheld since this great conference began. Many thoughts have passed through my mind as they have through yours. I have heard the brethren this morning speak of some of the evidences of this work. Those evidences have of course appealed to you, and there are others perhaps that appeal to you, that have not been mentioned.

It is written in Joel 2:28 that the Spirit of God would be poured out upon all flesh. Elder Whitney has said this morning that we live in a marvelous age. Our poetic prophet, Parley P. Pratt, sang in the first hymn that is published in the hymn book, of the marvelous days that were about to be opened up.

I wonder if there has been any evidence in what has transpired in the past one hundred years that bears testimony to the fulfilment of the prophecy of Joel that the Spirit of God would be poured out upon all flesh. In that super-excellent address of the First Presidency that was read by President Grant at the opening of this conference, an outline of the marvelous developments of the century was made. These developments have been referred to by other speakers of this conference as witnesses of the fact that the Spirit of God has been poured out upon all flesh, and I doubt that even Parley P. Pratt foresaw the glorious effulgence of this day of which he sung.

Is this work divine? May I say to you that we believe of all the

blessings that have come to us in the century the greatest is the witness that has come to us of the nature of our Father and God, the personal being that he is. With this work there came into the world at that time a conception of Deity that makes it easy for us to believe and to have faith and for us to serve. Has there been any philosopher, any philanthropist, any sociologist, that has ever proposed anything that has been as marvelous as the effect of the Gospel of Jesus Christ upon the lives of its members? If we are true Latter-day Saints we live on a plane of morality and virtue, of personal purity and of brotherly service to our fellowmen, that no other doctrine has yet lifted mortal up to. Is this an evidence of the divinity that has been in this Church and has been guiding it, and was in the beginning of its establishment?

May I say that I should like to hold up to you what is another most outstanding physical evidence to the world of the divinity of this work, the Book of Mormon. It stands today, as it has stood for one hundred years, a challenge to the world and to the scholarship of the world and the archaeologists of the world, and it has met that challenge. If this book is true, then God is a personal being, there are angels in heaven that are personal beings, and they have visited the earth; and if this book is not true Mormonism originated in a fraud. And so I say that to him who has not been granted faith to see and faith to believe, here is an outstanding physical evidence that challenges the reason of every sane individual, and we hold it up today as we have held it during the century as an evidence to all such and as testimony to ourselves that this Church is what it claims to be. And this, my brethren and sisters, is a testimony which is greater than any other physical evidence, I think, that we have that this work is of divine origin. Let us prize this incomparable book. But the greatest of all witnesses, as Elder Whitney has said this morning, is the witness of the Holy Spirit. This is an evidence that perhaps we cannot give to others, but we who have received it know it is the greatest, the surest, the most convincing. And my testimony to you at this time is that I do know, because I have received the witness of that Spirit and independent of any and all other evidence I declare to you that this is the Church and kingdom of God.

May the Lord help us ever, all who have this witness,*and others who believe, to show our faith and testimony by the manner of our service, by the character and the kind of lives we live, that we may be as a light upon a hill, I ask in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The work of gathering statistics and recording history is of a trying nature. There is not the same inspiration in it that there is in going forth and proclaiming the Gospel. It is a type of work that, I have always been grateful to the Lord, has not fallen to my lot. I have a most wonderful admiration for the historian, the man who delves into things of the past: It is marvelous to me to contemplate the

great labor that Brother Roberts has performed in compiling the history of the Church, also in writing the new history that has just been completed. I know of no more faithful, energetic, hard-working man to record history and to ascertain facts that we have ever had in the Church than Brother Andrew Jenson, and we shall be pleased to hear from Brother Jenson for ten minutes.

ELDER ANDREW JENSON

Assistant Church Historian

My brethren and sisters: I have for many years looked forward to this day with fond anticipations—this Centennial Conference of the Church. I have hoped and prayed that I might live long enough in mortality to be present when the Church of Jesus Christ of Latter-day Saints should be one hundred years old. I feel now like I could paraphrase the saying of Simeon of old when he had witnessed the child Jesus brought into the temple at Jerusalem. He said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

I have been permitted to live to see this day, and to participate in this glorious Conference at the end of one hundred years of the existence of the Church, of which I became a member when I was eight years old. I may explain that my parents were among the first converts to the restored Gospel in that little country, Denmark, situated in the far-off north, toward the north pole. Being trained by my parents in the principles of the Gospel, I was baptized when I was old enough to be admitted to membership in the Church.

I came to this land when I was fifteen years of age. From the time I was first able to read I became a student of Church history, and as a boy I read extracts from the history of the Prophet Joseph Smith as they were published semi-monthly in "Skandinaviens Stjerne," the Church organ of the Scandinavian Mission, and have been a student of Church history, from that time until the present. When I arrived in Utah, nineteen years after the original pioneers of Utah—after walking all the way across the plains from the Missouri River—I found that besides killing snakes and building bridges, I, as one of foreign birth, had many things to learn, among which was the acquiring of a knowledge of the English language. And not only did I have to study the language of my adopted country, but also the customs and habits of a new country. The Lord, however, was with me. I took hold of the task and did the best I could under the circumstances. After I had been here for some time I began to move about somewhat freely, with the English language moderately at my command. Then it dawned upon me that as I had been interested in the history of the Prophet Joseph and the history of the Church generally in my boyhood days in my native land, perhaps it would be a blessing for my country people to read the story of the great man and prophet who was the founder of this Church. And it became my privilege to write a brief history of Joseph

Smith, the Prophet, and to assist in publishing the first book that was ever printed in Utah in the Danish-Norwegian language. That was the history of Joseph Smith, in book form, issued even before a work of that kind was ever published by the Church in the English language. Prior to that time the Prophet's history had appeared in serial form in the columns of the early volumes of the "Deseret News" and the "Millennial Star."

It has been my privilege to travel extensively in many lands and climes in the interest of Church history. I am exceedingly thankful to President Grant for the few words of commendation he gave me in introducing me to this great congregation. I have sometimes been at a loss to know exactly where I stood in the estimation of the General Authorities of the Church, because I have for many years been engaged in a labor that is perhaps only appreciated by a few and not by the masses of the people. It has been my privilege, my brethren and sisters, to travel something like 495,000 miles in the interest of Church history and as a missionary of the Church of Jesus Christ of Latter-day Saints to the nations of the earth. It has been my privilege to visit all the missions of the Church excepting one, namely the South African Mission. When I traveled around the world for the first time, there was none of our missionaries in South Africa, and consequently I did not go there.

In my historical studies and researches I soon learned that history is made up mainly from the acts of men and women, and that those who become converts to the true Gospel of Christ and are baptized, are organized, as a rule, into branches of the Church and that these branches are generally grouped into conferences, districts or missions. At home, the members of the Church, as we all understand, are grouped into wards, and the wards in turn are grouped into stakes of Zion. I have become convinced that it would be impossible for anyone to write a true and detailed history of the Church as a whole, without a knowledge also of the history of the various branches, conferences, districts, missions, wards and stakes of Zion; this means a history of the settlements of the saints in their gathering places, as well as histories of the missions and their subdivisions abroad; hence the necessity of extensive travels to read the sources of first-hand information.

It has been my privilege to be a field man, gathering historical data, most of my life, and in going into all parts of the world, to follow in the tracks of missionaries who were laborers in the vineyard before me, to find out what they had done, gather up historical threads and weave them into history.

After my long experience, I think that I am at liberty to say, from what I actually know, that there is no community at present in America or in any other part of the world that can consistently boast of so accurate a history of their movements and operations as can the Latter-day Saints. By making this statement, I refer particularly to the history of our settlements and our missions. It has been my lot to visit nearly "every nook and corner" of the Rocky Mountains and all the gathering places of the saints in the Great West, from Canada

in the north to Mexico in the south, besides visiting the so-called "waste places of Zion" in the East repeatedly. In my extensive travels, I have ever endeavored to gather historical data, and from my field notes I have written and compiled some six hundred manuscript volumes containing Church history in general, and histories of our missions and stakes, with their subdivisions, in detail, and also histories of the different auxiliary organizations of the Church, both at home and abroad.

I have aged and my hair has turned gray, as you can see, while dedicating my best efforts to this work. Mormonism, however, means everything to me. I, together with so many others, was brought to this land through the use of certain keys of the holy priesthood which were restored to the Prophet Joseph Smith in the Kirtland temple on that memorable third day of April, 1836, when, among others, Moses appeared and committed to the Prophet Joseph Smith the keys for the gathering of Israel. That accounts for the fact that about one-fifth of the entire Church membership are converts or descendants of those who hail from the Scandinavian countries, commencing with the fruits of the labors of Erastus Snow and those who came with him to the north countries in 1850. In listening to these missionaries from Zion, the blood of Israel in our veins asserted itself, for that blood is to a very great extent represented among the inhabitants of those lands; and so, when Erastus Snow and his fellow-missionaries testified of the restored Gospel, a response was awakened in our hearts, telling us that we too were of the house of Israel. We seemed to listen to a familiar voice, which we understood and obeyed, for it was the voice of the true shepherd which the sheep recognized; and therefore we are here today. Israel in other nations has had a similar experience and thus a multitude of nations are represented in our glorious pageant which is now being given in this spacious tabernacle.

Brethren and sisters, I feel that I would like to devote the balance of my time to completing the work to which I have devoted most of my life, because it is not yet completed; and if President Grant and my superiors in the priesthood will allow me to have "free rein" and back me in my labors, I promise that I shall continue my loyalty to the Church and to the priesthood and put forth the best there is in me as long as I dwell in mortality, to this end.

There are many things that a real historian can see and understand which perhaps are not generally seen and comprehended by his contemporaries, but which will be better understood and appreciated by future generations—perhaps hundreds of years hence. Some of us, pioneers in new fields, must necessarily live ahead of our time, in order to accomplish work in the interest of yet unborn millions.

May God bless us, my brethren and sisters, and help us to be faithful and true to whatever positions in the Church we have been called, or may hereafter be called to occupy, as we sojourn in the midst of the saints of the most high God. May God help us to be satisfied with our lot and positions, if we can be convinced that we are where

God wants us to be, and where we can be of the best use to our fellow-men, according to the strength and ability with which we have been endowed. We may not always be in the limelight, or be engaged in work that at once is understood and recognized, but if we are doing that which our Heavenly Father has designed us to do while we dwell in mortality, we should be thankful and satisfied. These, at least, are my sentiments, and by them and by my reverence for God and his cause I am encouraged and strengthened in my endeavors to faithfully and diligently discharge the duties pertaining to the work that has fallen to my lot to do in life.

May God bless each and every one of us, who are members of the Church, to be faithful and true to our God, to our religion, to the priesthood, to our co-religionists and to our fellowmen in general; and may we have the desire and ability to honor any and every position in which we may be placed, and successfully carry the responsibilities entrusted to us, is my sincere prayer in the name of Jesus Christ. Amen.

The choir rendered the anthem, "Cast thy burden upon the Lord."

Elder William T. Jack offered the closing prayer.

Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The closing session of the Conference convened at 2 o'clock Wednesday afternoon, April 9th.

Practically every seat in the great auditorium and galleries of the Tabernacle was occupied.

President Heber J. Grant presided.

The Ogden Tabernacle Choir, under the leadership of Lester Hinchcliff, furnished the music for this session.

The choir and congregation sang the hymn, "For the strength of the hills we bless thee."

Elder J. Robert Price, President of the Maricopa Stake, offered the opening prayer.

The anthem, "Hallelujah, O praise ye the Lord," was rendered by the choir.

PRESIDENT HEBER J. GRANT

I very much appreciate the audience we have here today. I am very pleased indeed that our building is practically full at the last session of the conference. As a rule when we have held our closing session on a week day there have been a great many empty benches.

ELDER MELVIN J. BALLARD

About one year after the organization of the Church, in a revelation to the Prophet Joseph Smith, the Lord Jesus Christ said:

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.

"Wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning."

"Wherefore, hearken ye together and let me show unto you even my wisdom—the wisdom of him whom ye say is the God of Enoch, and his brethren."

From the testimonies that have been borne during this conference, ample evidence has been offered to show that the Lord has fulfilled in part at least this promise, that in the establishment of his Church he was establishing a standard for his people to seek unto and that would also attract the attention of the world.

AN IMPORTANT PERIOD

My soul rejoices with my brethren and sisters who have spoken during this great conference, for this glorious day, and I have lifted up my heart in praise and adoration of the Almighty for his goodness to give me life in this time. Had I been given the privilege to choose any period of all the glorious past I would prefer to be upon the earth today, in the year 1930, rather than any other period the world has ever known, because I believe we are at the dawn of far more glorious things than have ever been known in the history of all the glorious past.

TESTIMONIES REGARDING OUR STANDARDS

Men are bearing witness to the value of the standards of the Latter-day Saints. Many quotations have been made during this conference from eminent authorities who have been making a study of the lives of the Latter-day Saints. I want to add one from a critic who has already been quoted by one of the brethren, and who, notwithstanding his criticism, acknowledges as he examines the rise of various churches in America that of all of them there is only one that has succeeded. And he asks why has this one succeeded when others have failed? He answers:

"Mormonism is the American mind at last hitting on the solution. The solution is, briefly, a co-operation of energized believers working in the name of God for an earthly kingdom that will persist into eternity. In the half century before the Civil War America was freckled with experimental societies struggling to find this formula. Mormonism found it and has endured."

Testimonies of men who are observing us indicate that not only are our standards appealing to members of the Church, but to those who are not of us. In the establishment of this work the Lord declared that only the truth could survive, and that everything that could be shaken would be shaken.

CHURCH PROGRESS IN AGE OF GREATEST ENLIGHTENMENT

In looking into some late government statistics I observe that of the twenty-three leading denominations in the United States six of them in the period of the last ten years have shown a loss in membership, and of the twenty-three not one of them shows a greater percentage of growth than the Church of Jesus Christ of Latter-day Saints. While it is computed that there are twenty-five thousand vacant Protestant churches in the United States, this Church has been through its greatest building program in the period of the last three years. It is marvelous when we think of it also happening in the age of the world's greatest enlightenment. That inspired document which President Grant read, the utterances of the First Presidency, called our attention to the marvelous changes that have occurred in the period of one hundred years. Man's manner of thought, of travel, every phase of human activity, has been so touched by the inventions of science, that we live in a marvelous age. More light and knowledge has come into the world during this period of one hundred years than all the ages of time combined preceding it. And in the light of all this blaze of knowledge Mormonism thrives and flourishes as never before. The greatest ally the Mormon Church has is modern science.

GOSPEL TRUTHS HARMONIZE WITH SCIENTIFIC TRUTHS

We have no quarrel with any of the truths of science. We have perhaps still some dispute with some of the theories of men who are attempting to support their theories by the application of scientific truths, but we have no quarrel with the truths of science. They stand in perfect harmony with the truths of this restored Gospel, and all truth naturally will be akin and united. Each truth, whether it comes from science or from religion, will be united harmoniously together. And then when I think of this great flood of light and truth, I ask why did this come into the world in this age? Were there not wise men before 1830? Were there not great characters who have appeared upon the pages of history, and yet they were not able to solve the mysteries, unlock the door, and bring to light the wonderful things that this age has known? Why? I can only answer with simple, trusting, faith and belief, that the reason this flood of light and truth has come into the world in this age is because God willed it so. These great truths were known to him. Not a thing that man knows but was known of God long beforehand. The secret was kept until the day came when the door was opened. The Spirit of God, as was said this morning, has been poured out upon all flesh, and men have seen visions and have dreamed dreams and have unlocked the mysteries of God and have brought to light and knowledge these marvelous truths that are God's means of helping to promote the establishment of his religious truths and to prepare the world for his glorious coming.

God is not only moving among this people, but he is operating among the nations of the earth. I rejoice in the accomplishments of the past. Our fathers and mothers have stood trials, persecutions,

mob violence, and difficulties, the like of which perhaps no other age has known. But they have endured it. They have stood like beaten anvils in all these trials, and remained true, and have given us a Church conceded by men to have the right to exist.

THE GLORIOUS FUTURE

Now what shall we do? Our sacred duty is to stand by the fires that have been kindled, keep them ablaze that they shall never die, that they shall never perish. This is the glorious age of truth. There are yet conflicts that will go forward. Battles? Yes, struggles. But in the finality of each struggle there shall come the day of the triumph of truth. For this is the age when truth shall be triumphant and victorious, error, darkness and superstition, whether in the Church or in the state, shall perish, for this is the age for the triumph of truth, and I rejoice in it.

As I look forward to the future, glorious as the past has been, I see more glorious things before us. You sons and daughters of Joseph who was sold into Egypt, driven out from the midst of his brethren—in his isolation God was with him and raised him up to be the Savior of the whole house of Israel—so you children of Israel, you Latter-day Saints, sons of Joseph and of Ephraim, though you too were cast into the wilderness, driven away, in your isolation God has been with you. He is preparing to bring you out of your isolation, even as he did Joseph, to glorify you and to make you the saviors of the whole house of Israel, the light of the world.

THE TIMES OF THE GENTILES

In the document President Grant read, you listened to the scripture from the forty-fifth section of the book of Doctrine and Covenants, wherein the Lord Jesus Christ promises that though Israel was widely scattered she should be gathered again. But the statement is made that Israel, so far as the Jews were concerned, were to remain in their scattered condition until the times of the Gentiles are fulfilled, and that the times of the Gentiles began with the dawn of this Gospel dispensation, and that that generation should see the close of the times of the Gentiles. What follows afterwards? I am not able to determine the exact hour or period, but we have concluded from our Book of Mormon method that a generation is approximately one hundred years. It may be more. But we have every reason to believe that we are coming to the close of the period of the times of the Gentiles, and then dawns a new day. It does not imply that the Gospel shall necessarily be taken from the Gentile nations; it may remain there, and shall until all who are among them of Israel shall be gathered up and until our work is accomplished among them. Then cometh the day of Israel.

The Lord said, through Luke, that the Jews should fall by the edge of the sword and should be led away captive into all nations, and that Jerusalem should be trodden down by the Gentiles until the times of the Gentiles is fulfilled. Jerusalem was trodden down until General

Allenby's army marched into Jerusalem and broke the power that had ruled over the land and the destinies of that people for ages.

THE DAY OF ISRAEL

And I cannot help but believe that God is working with the rulers of nations, even the rulers of Great Britain, for they were inspired to name a Jew, Dr. Samuels, as the first ruler in nearly two thousand years, who has had authority and dominion over the Holy Land, who is a descendant of those to whom God gave the land originally. This all indicates that the time has come for this branch of the house of Israel. Their day is at hand. Many years ago while doing missionary work in Montana I was given to understand by the whispering of the Spirit, as I wondered why the Lamanites had not been brought into the Church at an earlier period—the Lord made known to me that there were many things that he had to do for them before they were prepared to accept the Gospel message. I believe that the things the Lord had in mind are being accomplished and that their day dawns also. I was impressed with it on that memorable Christmas morning in 1925 in South America when Brother Wells, Brother Pratt and I knelt in that beautiful grove of weeping willow trees on the banks of the Rio de la Plata and dedicated the land for the spreading of the Gospel, and the Spirit of the Almighty was upon us. We were made to know that the Gospel message would find thousands who had the blood of Israel in their veins in South America. Then we saw the day when it would go to the fifteen million of Father Lehi's children who are in that land, and that the shackles, politically, would be broken, the day of retribution would come, the day of deliverance, and that they would come into a full realization of the promises of the Almighty. For, for that very purpose, we read in the third section of the book of Doctrine and Covenants, was the Book of Mormon given, to bring them, the Lamanites, to a knowledge of the truth.

THE LAND OF ZION

I bear witness to you that God is moving in South America, and that the day will come when it will be as the prophet declared, a land of Zion—yes, the land of Zion for this branch of the house of Israel; while North America becomes the land of Zion to Joseph's children of Ephraim. And God will move the leaders of the nations to prepare the way for it all.

CHURCH AND STATE

The great struggle for religious liberty that is going on in Mexico is also on in South America. Within the last five years two great nations have established absolute separation of Church and state, and others are struggling to that end. It will come. No power can stay it. The theory that the great dominant church there has, that its head has the right to rule over the Church and state, (and within the last year he has ascended unto that position, wherein he is now king and also the head of the church) is not the spirit of the democracy of South America,

nor is it the spirit of the democracy of North America or Mexico. It may be a lingering symbol of that which was once in Europe, but that order of things cannot live in this land, for this is the age of the separation of the Church and the state. Yes, there will come a time when it shall be united again, but not under any earthly man. I believe that the Lord God Almighty is working not only in this Church but in this nation. Yes, this is the beginning of the realization of Daniel's dream. But I firmly believe too that God, as our scriptures very clearly teach, both the Book of Mormon and the Doctrine and Covenants, raised up this mighty nation of the Gentiles, and that his hand has been in it. He was with the patriot fathers who laid its foundation. He sustained them in their struggles. He was with Lincoln. He has carried the work on by his power, and men have acknowledged God as the King of the land. And so I believe when he comes whose right it is to rule and reign he will come as King of kings, and that is politically, and that he will be Lord of lords, and that is in his Church. I believe that when he comes to rule and reign there will be a union of Church and state under him whose right it is to rule and reign. But never has that right been given to a mortal man.

We are going forward in preparation for that time. This great government is going forward in its holy mission to establish the principles of righteousness in government. It is God's work. It is rolling forth and it is teaching the nations of the earth and preparing them for the order of things when he shall come. It was but a prophecy of that which in time will be, when the Lord Jesus Christ rode into Jerusalem as a king. They strewed their palm branches and hailed him king. That is what he shall be when he comes to rule and reign, and the people shall accept him and be glad for his coming.

GOD'S PURPOSES TO BE FULFILLED IN RUSSIA

I am sure also that God is moving in Russia. Much as we are disturbed over the tyranny and the oppression that is waged against religion in that land today, it is not a new thing, for that has been the order for ages. But I can see God moving also in preparing the way for other events that are to come. The field that has gone to wild oats needs to be plowed up and harrowed and prepared for a new seed. So in Russia. It may seem appalling to us, but it is God breaking up and destroying an older order of things, and the process will be the accomplishment of God's purposes within a very short period of time, which normally may have taken generations. But that people will come back, for I bear witness that there are thousands of the blood of Israel in that land, and God is preparing the way for them.

SAVIORS OF THE HOUSE OF ISRAEL

Yes, our cousins, the Jews, whom we have sympathized with, whom we have loved from the beginning of this Gospel dispensation—whether you know it or not God is moving in your interest. This work is the hub and the center about which all the great movements are going forward among the nations of the earth. God is in it and it will triumph,

and the Latter-day Saints will come out of their isolation and become the saviors of the whole house of Israel; not so much to feed them bread as Joseph did, but a more precious bread, the bread of life, the spiritual things that are of greater value.

THE ACCOMPLISHMENT OF GOD'S PURPOSES

I bear witness to you Latter-day Saints that all we need to do is to keep the commandments of God. His promise was that if we would listen to his counsels we would never cease to prevail until the kingdoms of the world were subjugated under the Lord Jesus Christ; and the earth will be given to the saints and those who are worthy of it, to possess it forever and forever. All we need to do is to adhere to our teachings, and these standards of living will solve every problem that now vexes the world. In our making progress let us not lose sight of the goal, neither become discouraged. We are about to enter into a new era, a new period, more glorious, more wonderful. All we need to do is to serve God and we shall see his salvation going forward to the accomplishment of his holy purposes, for Zion shall arise and shine, and the ends of the earth shall come unto her to learn of her ways and walk in her paths, for she is destined to be the light of the world. I know it and bear witness of it, and ask God to send us home rededicating our lives and all that we have to keep the fires burning, to carry on and be prepared when God is ready for the consummation of his holy purposes.

DEAD BUT NOT SILENCED

We sorrow at the necessity of the death of the Prophet, but we glory that he was willing to die and did die a martyr and sealed his testimony with his blood. It was undoubtedly essential. As has been said by an eminent authority who has written a life of Christ, "We lend ears only to voices which cry out from the tombs, and reserve our scanty capacity for reverence for those whom we have assassinated. The only truths that remain in the fleeting memory of the human race are those written in blood. All the prophets who have ever spoken upon the earth were insulted by men, and men will insult those who are yet to come. We can recognize prophets by this: that smeared with mud and covered with shame they passed among men, bright-faced, speaking out what was in their hearts. No mud can close the lips of those who must speak, even if the obstinate prophet is killed. They cannot silence him. His voice, multiplied by the echoes of his death, will be heard in all languages and through all the centuries that are to come."

God vindicate his truth, as I am sure he will, and keep us worthy to be in the ranks of the victorious in the greater day that is to come, I pray in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

*Of the First Council of Seventy and President of the
Temple Block Mission*

I am happy to be present at this meeting after my lectures at the University of Utah today. We have registered at the State institution over three thousand of the youth of the State; and I have a pride in the boys and girls, for they have faith in life; they have their dreams and hopes, and they will develop into fine citizens and will carry on the institutions of civilization which their fathers and mothers have founded. They will learn as we all learn that they will not go far without being brought face to face with the commanding figure of Jesus Christ, the Redeemer of the world. They will see the Creator of divine life in him; a truth that is linking together the peoples of the world into an immortal purpose.

In this day of mad rush and strife; when noise and glitter influence the human mind; this mighty rushing to and fro; this clash of many strifes; this feverish hastening towards some unknown goal; Jesus Christ gives the intelligible answer in revealing the infinite possibilities of the human soul. The heaven of his doctrine is ever working in the social body of which we are part, and his influence leads the van in every forward movement for the welfare of mankind. It is a plain fact of history that the influence of Jesus Christ upon the world has opened up vast tracks of spiritual opportunity of which the wisest men have never dreamed. He has uplifted and enriched the common life; he has filled the soul with immortal hope. He has brought peace to the desolate heart; he has made the quest for truth a divine adventure. He has made known the abiding joy of service for others; and most of all he has justified the upward reach of man, as he struggles from lower to higher things, which shows that Christ brings life and light into the hearts of men.

"Blessed are they who do hunger and thirst after righteousness, for they shall be filled." These are the words of our blessed Savior; and as you think of them, you will recall the wonderful discourse of Jesus with the woman of Samaria by Jacob's well. He tells the woman about the "living water," which he can give to all who ask for it. "Whosoever drinketh of this water shall thirst again . . . but the water I shall give him shall be a well of water, springing up into everlasting life." These words are life-giving to us all; and when I think of them, I think of the ideals we are standing for today.

We have with us on this great occasion Miss Ruth Pyrtle, head of the National Educational Association, who will be introduced to you by President Grant. I should like to say to Miss Pyrtle that we hold sacred above all else the names of God the Father and Jesus Christ, our Lord and Savior. It was Jesus who taught: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The doctrines of Christ are the living waters of our lives. God be praised for them. May we appreciate them.

As I contemplate them, I think of many of the world's great historical movements, among which are the establishment of the government of the United States and later the restoration of the Gospel of Jesus Christ and the establishment of his Church by divine authority. Then the gift to the world of the *Book of Mormon*. It is a history of the religious development of ancient Israel on the American continent, and is a holy book.

First, as to the government of the United States. Our government was founded by inspiration, and the constitution of the United States was written as an expression of the freedom of the ages; a freedom that had been worked out and bled for by a people who looked always to God.

When the Pilgrim fathers first set foot on the soil of America, they wrote this divine statement concerning their object and ideals of government.

"In the Name of God, Amen. We, whose names are under written, the loyal subjects of our dread Sovereign, King James, by the grace of God, Great Britain, France, and Ireland, King, Defender of the Faith, etc.

"Having undertaken for the glory of God, and advancement of the Christian faith, and the honor of our king and countrie, a voyage to plant the first colonies in the northern part of Virginia, doe, by those presents, solemnly and mutually, in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof, to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, offices, from time to time as shall be thought most meet and convenient for the general good of the Colonie. Unto which we promise all due submission and obedience. In witness thereof, we have here unto subscribed our names at Cape Cod, the 17th of November, in the year of the reign of our sovereign lord, King James of England, France, and Ireland the eighteenth, and Scotland the fifty-fourth, Anno Domini, 1620."

These great ideals, the Mormon people have ever striven to live up to, and only recently has a noted American scholar declared that the people of Utah—the Mormons—stand for the noblest ideals of free government.

Then came the founding of the government of the United States, the culminating event in a sense of the establishment of free institutions. This Government was founded by the inspiration of God, for the founders prayed for inspiration, and they were inspired. When the members of the First Continental Congress convened at Carpenters Hall in Philadelphia, they turned to God for divine help. The Reverend Mr. Duche was called upon to pray one morning, and in his supplications to God, he said:

"O Lord, our Heavenly Father, high and mighty King of Kings, Lord of Lords, who dost from Thy throne behold all the dwellers upon the earth, and reignest with power supreme and uncontrolled over all kingdoms, empires and governments, look down in mercy, we beseech Thee, upon these American States who have fled to Thee from the rod of the oppressor, and thrown themselves upon Thy gracious protection, desiring to be henceforth dependent only upon Thee.

"To Thee have they appealed for the righteousness of their cause. To Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care. Give

them wisdom in council and valor in the field. Defeat the malicious designs of our cruel adversaries. Convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purpose, O let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop their weapons of war from their unnerved hands in the day of battle.

"Be Thou present, O Lord of Wisdom, and direct the Council of the honorable Assembly. Enable them to settle things upon the best and surest foundation, that the scene of blood may speedily be closed; that order, harmony and peace may effectually be restored, and truth and justice, religion and piety, prevail and flourish amongst Thy people.

"Preserve the health of their bodies, the vigor of their minds. Shower down upon them, and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen."

After we gained our independence, and later had written the constitution of the United States, our government was organized with George Washington as president of the new Republic. With the advent of the government of the United States came many new movements in the history of mankind. Upon this continent was found a people whom Europeans designated as Indians. They are of interest to us in that their forebears were Jews from Jerusalem. A great and enlightened people they had been, and on this continent they built up a civilization which today is the wonder of the world. According to Charles Eastman, a full blooded Sioux Indian, we have these words concerning the religion of the Indians:

"The original attitude of the American Indian toward the Eternal, the 'Great Mystery' that surrounds and embraces us, was as simple as it was exalted. To him, it was the supreme conception, bringing with it the fullest measure of joy and satisfaction possible in this life. The worship of the 'Great Mystery' was silent, solitary, free from self-seeking. It was silent because all speech is of necessity feeble and imperfect; therefore the souls of my ancestors ascended to God in wordless adoration. . . . Among us all men were created sons of God and stood erect, as conscious of their divinity. . . . Being a natural man, the Indian was intensely poetical.

The solitary Communion with the Unseen which was the highest expression of our religious life is partly described in the word HAMBEDAY, literally 'Mysterious feeling,' which has been variously translated as 'fasting' and 'dreaming.' It may better be interpreted as 'consciousness of the divine.'

"The first 'Hambeday' or religious retreat marked an epoch in the life of the youth, which may be compared to that of confirmation or conversion in Christian experience. Having first prepared himself by means of the purifying vapor bath, and cast off as far as possible all human or fleshly influences, the young man sought out the noblest height, the most commanding summit in all the surrounding region.

"Knowing that God sets no value on material things, he took with him no offerings or sacrifices, other than symbolic objects, such as paints and tobacco. He appeared before the Great Mystery. . . . Sometimes he would chant a hymn without words, or offer the ceremonial pipe. In this holy trance or ecstasy, the Indian mystic found his highest happiness, and the motive power of his existence.

"Then he came down from the mountain and again entered the vapor bath to prepare himself and be clean before he met his fellow men.

"It was the duty of the parents to direct their children and to assume the priestly power. The Indian was a religious man from birth. It was supposed that the mother's spiritual influence counted for most. The mother's first lessons were *Silence, Love, Reverence*. Later she added generosity, courage, chastity.

"As a child," says Eastman, "I understood how to give; I have forgotten that grace since I became civilized. . . . The fruits of worship are *Self Control, True Courage, Endurance, Patience, Dignity, and Reverence*. 'Guard your tongue in youth' said the old Chief Wabashaw.

"The moment that man conceived of a perfect body, supple, symmetrical, graceful, and enduring—in that moment he had laid the foundation of the moral life."

The coming forth of the Book of Mormon is a great event in history, for it tells about the religious teachings of the forefathers of the American Indians. It is a book of holy scriptures, and it contains the word of God to his people. Prophets there were in those days, and the Book of Mormon tells us that these divinely and inspired men taught the *Kingdom of God and its Coming; The Fatherhood of God and the infinite Value of the Human Soul; and the Higher Righteousness and the Law of Love*. These are all to be obtained by obeying the laws and commandments of God, which are fundamentally, Faith in God the eternal father, and in his Son Jesus Christ, and in the Holy Ghost; the principles of repentance and holy baptism by immersion by one having divine authority; and the conferring of the Holy Ghost by the laying on of hands by one holding the Priesthood of God.

So we are this day celebrating great events in the world's history. The Gospel of Jesus Christ will never go from the earth; it is safely lodged in the hearts of men. The Gospel will save the world from degradation and sorrow; from wrong and ignorance. Our Government of the United States will also live. It has already been an inspiration to the world in ideals of liberty and freedom. It will continue to be so if we will but try to live up to the ideals of its founders. This government says to all peoples: Come, you are children of God. Here is the world of God. Enter. There shall be no king; no subject; no master. There shall be no lord, no vassal. All are free to worship God according to the dictates of conscience.

One hundred years ago, a celebrated French savant, the Abby Genty, published an essay on the Result of the Discovery of America by Europe. The essay closes with the words: "The independence of the Anglo-Americans is the event most likely to accelerate the revolution which is to renew the happiness of the world. In the bosom of this new nation are the treasures which are to renew the world." He names the relief to crowded Europe as one of the blessings which is to come to mankind: the emancipation of slaves, the end of conquest; and the conversion of the world to Christianity.

The Abby Genty was right. Here will the world find a government of the people and for their eternal good; here will people look for their Zion—the kingdom of righteousness. The day may be far off; it may be near; but the Zion of the Lord will be established on this continent, and the kingdom of God shall reign in the hearts of man. For these ideals we are striving. Amen.

PRESIDENT HEBER J. GRANT

We are honored in having with us today Mrs. Ruth Pyrtle, who is the head of the National Educational Association of America. I

will say for her benefit that the Latter-day Saints have always been interested in education. Immediately upon arriving here the early pioneers established schools, and last year the Church expended from the tithes of the people on education alone over \$918,000. It is now my great pleasure to introduce the President of the National Educational Association.

MISS RUTH PYRTLE

President of the National Educational Association

President Grant and friends: I assure you that I deem it a great honor and privilege to be invited here today, an honor of a lifetime. Our association is greatly honored in that you let me come here as a representative of that great association and bring to you, this educational body, the greetings of the National Educational Association, the largest organization of teachers, of educators, not only of the United States but of the world.

I have listened with great interest this afternoon to these splendid addresses, and I feel quite at home, because it seems to me that the work of this hundredth anniversary meeting and the purposes that this great Church has had all through the years are common with the rest of the people of the world who are working for the progress of the human family. And so I feel like addressing you for a moment as educators, because that is what we all are if we are measuring up to the opportunities and responsibilities which God has given us as individuals and as groups in a community wherever it is our privilege to work.

I am tremendously interested in what I have heard expressed here today, showing the interest of this great Church and this body representing the Church, in the international point of view. I think all of us recognize as never before that we no longer live in a neighborhood as big as our immediate community, as big as our school district, or county, or state, or nation. But, as one speaker has so aptly put it, we are in a world neighborhood, and so in these modern days our obligations to each other in the human family are as big as the world. The way we measure up, if you please, and meet those obligations and responsibilities, I think, depends probably upon about how large our point of view is, about how large our vision is. I think that is true of the American school teacher behind the desk and perhaps the parent in the home and the people of the world, no matter where they may be working. We meet our responsibilities, I say, about in proportion as we have vision.

Great gatherings like this, bringing together peoples from many nations, giving people here such a splendid opportunity to get the great messages that will come out of this convention, (and I trust the press is giving it to the world) are going to help in pushing out our horizon.

It was my privilege to meet in the initial meeting of the World Federation of Educational Associations, which as you know was held

in San Francisco, six years ago; and then again, four years ago, I attended the first biennial in Edinburgh, Scotland, in 1925; in 1927 I was at Toronto, Canada; and last year at Geneva, Switzerland. When I mingled and met and talked with those people, representing more than fifteen nations of the earth, educators gathered together in order that we might think through our educational problems together—because we believe the hope of the world is in the intelligent education and direction of the youth of the world—I tell you, friends, when I met and heard those people of other lands, I realized what a common problem it is, this working for the progress of the human family in all parts of the world. It is not a national job. And may I remind you that the reputation of the people of Utah, the schools of Utah, the educational forces of Utah and the West, is not only nation-wide, but it is world-wide, and we are looking to you. I think this nation is looking to the people of the West for more than you sometimes realize. We have never been disappointed either.

I do not see how people could be small-minded, small in action, that are trained as I know your schools out here do train those who live in this great open country. The hymn that you sang here today expresses it beautifully. I do not see how people could help but have a big vision of their responsibility and their opportunity to serve. I oftentimes said to my own teachers in the building where I had the privilege of serving as an elementary principal, that if I were a parent of children I would be very grateful to that type of teacher who would very early in life put it into the thinking and action, if you please, of the children all along the line, whether it is kindergarten, elementary, high school or university, that type of thinking that Carruth, the Kansas poet, must have meant in his poem, "Each In His Own Tongue." I thought of it as I rode along over your beautiful country this morning. Those lines describe my country, and I think they describe yours. Carruth says:

"A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high,—
And all over upland and lowland
The charm of the goldenrod,—
Some of us call it Autumn,
And others call it God."

Friends, I would be more grateful for that type of teacher who put that kind of thinking and appreciation of God's world and the fundamental things in life into the early thinking and training of the children than I would be to the one who fails to do that but perhaps who teaches much exactness in language, or arithmetic, or geography, or what not. Because after all it is the fundamental things, it is the real values that count, that we want.

Perhaps you would like to know what this great educational association of teachers has been doing recently. Your inviting me in here today, Mr. President, is a sample of the co-operation which we as a great body of teachers find everywhere. I have had the blessed

privilege this year, as your president, of going about, seeing the field in action, (I like to call it that) as I had this blessed privilege in Salt Lake today, and yesterday in Ogden. Then I have had several times opportunities of being down in Washington where our headquarters are, seeing them in action. I have been interested in some of the things that perhaps are not directly class-room experiences that we are doing as a great association. For instance, an illustration of co-operating with even governmental agencies. Not so long ago, following the stock crash, President Hoover, through the Secretary of Commerce, Mr. LaMott, invited the great National Educational Association to give any assistance they could in this program that they are working upon to keep confidence, if you please, to keep people employed, to avoid any great crises. To that end more than five thousand letters were sent out from our headquarters, at Sixteenth and M., four blocks from the White House, to the leading school men all over this country in every state, indicating that we should not retrench in education unless absolutely necessary, but keep up our building program, keep up this great educational program which this Church and all Utah believes in so strongly. And when the answers to these five thousand letters came back it was a great satisfaction to me to see them tabulated and sent over to the Secretary of Commerce and to the President of the United States, and to read the letters of thanks that came back.

That is one illustration of co-operation, which might seem to you almost outside of school room activities.

Another illustration is the opportunity which we had as a great profession to co-operate with the department of law enforcement. No doubt, friends, you have heard here—maybe not so much as we hear further east—much of the comment criticising “flaming youth,” even accusing the high school youth of America of drinking more these days than in the days of the open saloon. So the law enforcement department of the government asked us to be a fact-finding body and to give the truth or the falsity of such statements. A questionnaire was sent out to more than five hundred educators in every part of this Union. These answers are coming back and I assure you it is very interesting to our great research department to tabulate these results from that questionnaire and to get at the facts. I am not sure it is all finished yet, but enough has come in to show us that there really is no truth in the statement that the children of America, the high school children, are drinking more than they did in the days of the open saloon. It is not true according to the facts. There is enough truth though in some of the answers to the questionnaires to show us that the good work of this Church and of the people who represent it, and all of the other forces at work for the good of humanity in America and in the world, needs to keep on and on, and constantly on.

I could go on giving you other illustrations of co-operation. I see illustrated it seems to me in Utah, in this congregation today—I have always thought it was illustrated in Utah—one of the major problems of this year. We are working on the wise use of leisure time as a most important factor in this modern age. It is nothing new, but it is new

this year, that we have appointed a national commission of fifty people and a state commission of an equal number in each state working on the wise use of leisure time, co-operating with all the other agencies that are working on that, or wanting to be a clearing house, if we may be, to that end. What for? For the youth of America, because we know how-very necessary that is. I can see many people here who remember that in late years we have had at least two of those great national programs of the N. E. A. in this beautiful city of Salt Lake. I remember very well being in this very tabernacle and enjoying the program that we had here in 1913, and you will remember that we were here in 1919. This year, in 1930, we are meeting in Columbus, Ohio, and the theme for the meeting is "Vital Values in Education." The very addresses which I have heard since I have been on this platform, it seems to me, would answer some of the things that we are discussing in our summer program—"Vital Values in Education." The first day will be "The International Point of View, as a Vital Value in Education." I have heard that discussed here today. You are doing it in every program. "The Art of Living, as a Vital Value in Education"—I know no people who know that stronger than the Mormon people.

"The Wise Use of Leisure, as a Vital Value in Education"; "The Enrichment of Life, as a Vital Value in Education." Another day a sub-topic will be, "Creative Learning, as a Vital Value in Education."

I just mention the topics because it seems to me so in line with probably the very purpose—indirectly, maybe some of you will think—of this great world-gathering you have here. May I remind you that we are working for the youth of the nation; we are working for better salaries, for better teachers. We are trying to bring to the spotlight worthy school activities and broadcast programs and worthy achievements. This association is a clearing-house—I mean the National Educational Association—for local and state associations. It is the voice, if you please, of people in service. We aim to shape the ideals of the profession. It is the pure plan of educational progress. I feel that the aims of our great National Educational Association are the ultimate aims which you have, Mr. President, in this great world-gathering of people. We are working together for the human race. I bid you God-speed. I invite you to give us all the help that you will give us as a group of educators trying to lead your children aright. Let us in that way assist any time that we may.

I esteem this a great honor and a great privilege for our Association to be allowed a few moments on this platform and to bring to you again the greetings of our great National Educational Association, the largest body of teachers not only of the United States, but of the world, working for the same purposes that you are, the progress, the best progress of humanity. I thank you.

PRESIDENT HEBER J. GRANT

For the benefit of our visitor I will announce that we have in what is known as our Primary Association, comprised of little children, over

one hundred thousand members; that we have in our Young Ladies' Mutual Improvement Association and our Young Men's Mutual Improvement Association over one hundred thousand members; that in our Sunday Schools we have over a quarter of a million.

I am sure it will be of interest to you to learn that we expended last year from the tithes of our people:

For the construction of Ward and Stake meetinghouses \$1,257,000, and that the people themselves spent another million.

For the maintenance and expense of our meeting houses \$588,000.

For Stake maintenance \$235,000

The choir sang the anthem, "God is our refuge and strength."

PRESIDENT HEBER J. GRANT

The Young Men's Mutual Improvement Associations are presided over by three of the Apostles, so we shall not call upon them to speak at this time, as they have already spoken.

Two of the members of the Superintendency of Sunday Schools are members of the quorum of Twelve Apostles, and Brother George D. Pyper, to whom we owe more I believe than to anyone else for this marvelous pageant that is being presented, is one of the General Superintendency of Sunday Schools, and we will allow him to talk to us for ten minutes.

I wish to say that I have been associated with Brother Pyper for many years, and that he is one of the loyal, true, faithful Latter-day Saints, true to the very core.

ELDER GEORGE D. PYPER

My brethren and sisters: I regret very much that I was absent from the meeting this morning when President Grant called me. Not that I desired to speak, by any means, but because I always like to be found in my place when called for.

I was just informed by a friend as I came on the platform that he had never heard a more splendid introduction to anyone who was absent than that given me by President Grant this morning. Probably it was well that I was absent as I have never in my life been called to face a wonderful general conference, and the shock might have proved fatal.

However, I am glad to stand before you, my brethren and sisters, and say that I myself am not entitled to all the credit for the production of "The Message of the Ages." There have been some wonderful helpers. We have had the cooperation of the Presidency of the Church and the leading authorities, of Elder George Albert Smith and the

Centennial committee; a wonderful cooperation all along the line. The names of the Pageant committee are as follows: W. O. Robinson and Junius F. Wells of the Young Men's Mutual Improvement Association general board; Elbert H. Eastmond, director of art of the Brigham Young University, Provo; Charlotte Stewart, Salt Lake City's recreational superintendent; Irma Felt Bitner of the Granite stake committee; Ann Nebeker of the general Primary Association board; Anthony C. Lund, director of the Salt Lake Tabernacle choir; Tracy Y. Cannon, Tabernacle organist; Lester Hinchcliff, director of the Ogden Tabernacle choir; Leroy Robertson, a young musician of the Brigham Young University, Provo, who composed the motif and some of the incidental music and orchestrations connected with the pageant, who unfortunately is ill and in California, and has not been able to hear his own work; Bertha A. Kleinman, secretary of the Arizona Temple; Frank W. Asper, Tabernacle organist; and A. Hamer Reiser, of the Deseret Sunday School Union Board, who has acted as secretary.

I may say for your information that the majority of the committee have been working on the pageant for over six months in organizing the plot, selecting the scriptural texts from the Bible, Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. About the first of January, the Centennial committee sent for Sister Bertha A. Kleinman of Mesa, Arizona, who spent one month with the committee; and together we worked out the pageant as you now have it. We believe and hope that it may be a foundation for a Latter-day Saint mission play, that might be produced on the Tabernacle block at stated periods.

Thanks are due to those who have assisted in many other ways—Joseph D. C. and Cannon Young, the architects of the Church, who drew the plans for building this wonderful platform, as far as I know the greatest stage now in existence, except those that have been specially built for great spectacles. It is interesting to note that all of this has been done with love and reverence for this great building. Howard McKean, a splendid man, built the platform. I said to him, "Howard, be careful not to mar these pulpits." He said, "You do not need to warn me, Brother Pyper. I have such a reverence for this house that not a nail shall be driven where it can be avoided."

And so all the work has been done in that spirit. Brother M. A. Strand put in for us a wonderful electric system. It is rather thrilling to me to know that part of the switchboard used is the old switchboard of the Salt Lake Theatre which I installed there nearly thirty years ago. We met with many problems in the work, but with our united efforts, they were overcome. It was one of these that I was helping to solve this morning when called for by the President.

I do not know how many missionaries are abroad in the world today, but it may be interesting to you to learn that we have approximately fifteen hundred men and women working in this pageant, and every one of them is a missionary. If you could get among them and hear their expressions and partake of their enthusiasm you would be surprised—at least you would be happy as I have been. Anything they can do to

further the cause of truth they are happy in doing. Their only interest is the glory of God and the furtherance of his work upon the earth.

I walked home with a man yesterday who said: "The Message of the Ages' has strengthened my faith." And I believe it is the feeling of all the members of our committee that if the production does that, if it strengthens the faith of the people in any way their greatest hopes and wishes will be realized.

There are many more connected with the production that I should like to name, but time will not permit.

I want to bear my testimony, my brethren and sisters, to the work of the Lord. I know that God lives, because I have felt his presence and he has been my refuge and comfort, as has been sung today, in time of trouble and tribulation. I know that Jesus is the Christ because I have felt the warmth of his love. I know that this Gospel of the latter days is true because of the blessings it has brought to me and mine in this life and the assurances it has given me concerning the life to come. My greatest desire now is that the few years I may have left upon this earth I may devote to his glory and the furtherance of his cause. For this I pray in the name of Jesus Christ. Amen.

ELDER WILLARD YOUNG

My beloved brethren and sisters: I presume it is owing to the fact that I am the son of President Brigham Young that I have this honor.

I want to say that I believe if father were here he would rejoice very greatly in the proceedings that have taken place during the last few days.

The foundation of our faith is that we believe that Jesus Christ is the Son of God. We have heard quoted some of the Savior's sayings, such as: "If you come unto me you shall have eternal life," and "If you come unto me and are baptized ye shall be saved." What is salvation, and what is eternal life?

To be saved is this, that if we comply with the requirements set forth by our Savior, we will not have to suffer for our sins. That is one thing. Another thing is that if we accept the Gospel, become members of the Church of Jesus Christ and remain faithful to the end, when we die our spirits will go into paradise; that is, we will be placed beyond the power of evil. We will not have to suffer the temptations that we suffer here.

We are promised if we become members of this Church and are faithful to the end that when the Savior comes again, we shall receive a resurrection, and that promise is not given to any others than those who accept the terms.

Members of the Church who are faithful to the end will have life in the presence of God. If one has complied with the requirements of salvation in the terrestrial kingdom, he will have eternal life. If he complies with the requirements of salvation in the celestial kingdom he will have eternal life. If he complies with the requirements for

exaltation in the celestial kingdom he will have eternal life and exaltation in that kingdom.

May God help us to properly use the knowledge that has been revealed to us, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We will now hear from Elder Junius F. Wells, one of the Assistant Historians of the Church, a son of Brigham Young's counselor, Daniel H. Wells, who succeeded my father in that position.

ELDER JUNIUS F. WELLS

Assistant Church Historian

Necessarily what I shall say must be prefatory to that which I should like to have recorded as my contribution to the great volume of testimony that is going forth from this centennial conference of the Church of Jesus Christ of Latter-day Saints to all the world.

I feel as President Brigham H. Roberts did concerning the announcement of his prodigious work, which is perhaps one of the most important, and perhaps longest-lived contributions to this centennial year of any that shall go forth, the History of the Church, a work, I trust, that shall find its place in every public library, in every school library, and in the homes of the affluent who can afford to buy it. I will go farther and say I hope it shall find a place in the homes of the stockmen, who should give their sons a calf to raise with which to pay for those books; in the homes of the agriculturists who should let their sons cultivate a sufficient acreage of sugar beets to pay for them. They will in the course of time be worth many acres of sugar beets.

I wish to say a word concerning Andrew Jenson. I was so happy and pleased this morning that he should have the opportunity of addressing this great conference, for I knew that the desire lay near to his heart. Andrew Jenson, circumnavigator of the world in both directions, for years has devoted himself to historical study and research among the Latter-day Saints and has assembled a library of upwards of two thousand bound volumes, more than three thousand titled pamphlets and more than sixteen thousand manuscript biographies. These he has generously given to the Church and we have found lodgment for them in what we are designating the Jenson Alcove in the library of the Historian's Office.

Now if I have not exhausted my ten minutes, I should like to bear my testimony. I have borne my testimony from this stand more times than one concerning the Church to which I owe my existence through the faithful acceptance of its doctrines by my father and my mother. I have borne my testimony concerning the personnel of its general officers: the successors to Joseph Smith in the Presidency, six of whom I have personally and somewhat familiarly known and served, and the forty-one out of fifty-four Apostles whom I have personally known and loved, admired and upheld by my faith and prayers. I will not attempt

to name the number of Seventies, but I have known a good many of them. I desire to bear my testimony that these men were men of God.

I should like to say a word concerning my testimony of Joseph Smith the Prophet, for I wish to challenge the world upon this proposition, that the world of unbelievers together with the believers among the Latter-day Saints, are witnesses before mankind to the fact that Joseph Smith was a prophet of God. I will prove it to you. On the night of the 22nd of September, 1823, Joseph Smith appealed to God for a further revelation concerning his standing before the Almighty, and almost instantly in response to his prayer his room was lighted up by a light exceeding that of the noonday sun and within it appeared a personage. This personage spoke to him. I will quote Joseph's own words:

"He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people."

Now we say to the world, you have fulfilled your part and are fulfilling your part, and will be held responsible for it before the heavens, in traducing the name of Joseph Smith, in proclaiming him as an imposter, in speaking evil of him. We Latter-day Saints, in this volume of testimony that is broadcast from this conference, and in the action that we have taken since Joseph Smith came to his ministry, to uphold his testimony and maintain it before the world, are speaking his name for good, have been doing so in the past, and shall continue to do so in the future. And so between us we declare to mankind that Joseph Smith was a prophet of God, and I challenge the world to refute that statement.

The Lord bless you all. Amen.

PRESIDENT HEBER J. GRANT

I regret beyond expression that we have no more time left. We have not as yet heard from Bishop John Wells. We shall have to ask Brother Wells to speak very briefly instead of occupying the usual fifteen or twenty minutes that have been allotted to the General Authorities of the Church.

ELDER JOHN WELLS

Of the Presiding Bishopric

I have been deeply impressed with the references that have been made to the great pageant, particularly with the comments of our previous speaker, Junius F. Wells. It will serve to remind the Latter-day Saints of the program of our Father in heaven for the development and salvation of his children. The pageant gives a history of the world

that is hardly ever given in textbooks. It shows the dealings of our Father with his children through various generations.

No one could listen to the music and to the recitation, and see the marvelous presentation of the great events, without strongly feeling the power and influence of God's messengers, prophets, and representatives who have held the holy priesthood.

We speak of the great events that have transpired in this Church, the restoration of the Gospel through the medium of the Prophet Joseph Smith. I never tire of hearing it. It is always music to me. It is the greatest subject of this last dispensation. We should constantly teach to our children and to others the story of the Prophet's first vision, the coming of the Angel Moroni, the delivery of the plates, the translation of the book, the testimony of the Three Witnesses, and the organization of the Church. We should also teach the mission of John the Baptist, and the travels, labors, and miracles of our Lord and Savior Jesus Christ.

I am going to read to you a small slip that came to my attention years ago, written by a man named Francis, and which appeared in a California newspaper. It ranks very high, I believe, in current literature, and when I read it, it fills my mind with a very profound impression.

"Here is a man who was born in an obscure village, child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing to do with this world except the naked power of his divine manhood.

"While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. Another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today he is the center of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has this one solitary life."

We believe in God the Eternal Father. We believe in his Son Jesus Christ, our Elder Brother and Redeemer, our Advocate with the Father, who came to redeem mankind from the fall of Adam and to lay down a code of laws known to us as the Gospel of Jesus Christ, by obedience to which we may return to our Father in heaven. After three years of missionary labor, he was crucified, and having overcome all things, all power was given unto him, both in heaven and in earth. By his sacrifice he brought to pass the resurrection and eternal life.

The Gospel he taught has been restored in these latter days through the instrumentality of the Prophet Joseph Smith, who received his authority from John the Baptist, and from Peter, James and John.

I hope that some future historian of the Church (say fifty years from now) will record that as a result of this great centennial gathering there developed among the Latter-day Saints a deeper spirituality, a more sincere desire to serve the Lord our God, a truer and more friendly neighborliness and love of fellowmen than ever before.

May the blessings of the Lord be with this people, and may his special blessings rest upon those who direct the affairs of this Church. I sincerely pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We would all be disappointed if we did not have a few words of blessing from the great grandson of the martyred Patriarch, who now stands as our Presiding Patriarch.

Brother Hyrum G. Smith has been in very poor health for some time, and at one time I felt it would hardly be fair to ask him to say anything at this conference. But he seemed to have sufficient vigor to offer a good prayer at the opening of this conference, and we shall be pleased now to have a few words of blessing and testimony from him.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I am very grateful, my brethren and sisters, for this important privilege, although I had thought there would not be time for me to appear the second time.

GRATEFUL FOR RETURN OF HEALTH

I am very grateful indeed for the prayers of the saints, and I testify that the Lord has heard them in my behalf.

Two of the late General Conferences of the Church I have heard over the radio from my home. I have been very grateful to be able to attend all of the sessions of this conference and am very grateful for the strength that has returned to me and that I am able to enjoy your association and presence.

A great many testimonies of my work, the work of the Lord, have come to me during this conference, and I am praying that what few words I can say will be acceptable in the time that is allotted, or left.

PARENTAGE EXPLAINED

Many people have asked me about my parentage and who I am, and in just a few words let me answer your questions thusly: I happen to be the oldest son of my father, who was Hyrum Fisher Smith, the oldest son of his father, the late Patriarch John Smith, who was the oldest son of his father, the Patriarch Hyrum Smith. My grandfather was the oldest brother of his father's children, but his younger brother

became the President of the Church and perhaps because of that reason was better known by the people. Nevertheless, grandfather became the Presiding Patriarch of the Church at the age of twenty-three years, and I think he holds the record today for time of service, having served in that office for fifty-six years. Perhaps that is sufficient in that respect.

WITNESSES OF THE LORD'S GOODNESS

I want to bear testimony however to the fact that the Lord has blessed me in the work that has been entrusted to my hands as one of the young men of the Church. My grandfather in his fifty-six years was instrumental in administering about 21,000 recorded blessings, to say nothing of the hundreds of others that were unrecorded. And about 20,000 of his blessings are in the archives of the Church today. Eighteen years ago last Sunday I was sustained by the vote of the General Conference in this building to hold the office that I now bear. During that time there have been accumulated in my office nearly twenty thousand testimonies or witnesses that the Lord has been very kind to me. I am very grateful for the faith that the Lord has inspired in the minds of the saints and members of the Church in their blessings and in the power of the Lord through the holy priesthood.

I have been asked many times by individuals who have received the priesthood how I know that I have the priesthood. They too have been ordained to offices in the priesthood, but they have sometimes wondered whether or not they really hold the priesthood, because of their inactivity in the Church. I want to testify to you, my brethren and sisters, that I know that I possess the priesthood of God, because I have faith in those witnesses, nearly twenty thousand of them, and many others not recorded. They are a recorded witness that may go on down through the ages in the archives of the Church as well as in the hearts and homes and lives of the saints.

BLESSINGS FOR ALL

I am very grateful to be an instrument in the hands of the Lord in officiating in this sacred work, and indeed it is a sacred work. I pray God's blessings upon the membership of the Church and the officers of the Church—President Grant and his counselors, the quorum of the Twelve Apostles, the Seventies and other presiding officers; the Elders, Priests, Teachers and Deacons throughout the Church. I pray God to bless them and all their officers and their work in righteousness. I pray for the great body of High Priests throughout the Church. It was a thrilling sight when I saw them arise in this conference. God bless the High Priests in the Church, that they too may know that they possess that power, for the Lord himself was a great High Priest. The Lord Jesus Christ declared it, and these men bear his power in the earth today and are his witnesses; and I share that with them, in which I glorify the Lord.

I praise the Lord for his blessings, and as his servant I bless the entire membership of the Church. May God bless his servants the

missionaries, both men and women, wherever they are called to labor, at home or abroad, and I bless them as his servant, that they may continue to go and come in safety, whether upon water or upon land, whether among their friends or their enemies, that they may go in the power of God as his witnesses; that they may find friends and search out the honest in heart, the blood of Israel, and those whom God would have know the truth.

I bless all who are working in righteousness throughout the world, the honest in heart, the sick, the suffering, the destitute. I pray God to provide their needs and to give them faith to hear and to heed the teachings of his servants. My heart is filled with humility and with blessings for all who deserve them. I know that God is merciful, that he loves the honest in heart, and that his blessings go out to the sick; for when he was upon the earth in person he visited them and blessed them and healed them. I pray his blessings upon them today, that they may continue to receive comfort and the power to be healed and restored. I bless them to this end in the Church and in the land throughout our mountain country here, those who are suffering in humility and have faith to be healed. God bless them.

TESTIMONY OF GOD'S WORK

I know that this is the work of God, that he is merciful to his children, and that this work will go on and on and on until it has finished its full purpose in the earth. This is the work that Daniel saw that should never be thrown down or given to another people, but should go on and on until it should fill the earth. And may God bless us to be instrumental in his hands in bringing about these holy purposes. May his Holy Spirit attend us and bless us in our homes. May his blessing be upon our lands, in our offices, in our fields, and with our flocks and herds. May our lands produce and grow fruit that will be meet for food, and then may we honor God in our tithes and in our offerings. Be honest with him and he will remember you and his blessings will be poured out upon you in rich abundance, and you will come up before him in an acceptable manner and go on richly endowed by his power and blessing, to be magnified in the world as humble servants carrying out his purposes. Unto this end I pray God's blessing upon the Church in all of its activities whether at home or abroad, both in the auxiliary organizations and in the quorums and offices of the priesthood—all of which I pray for in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

REPORT OF AUDITING COMMITTEE

"President Heber J. Grant and Counselors,
Dear Brethren:

It gives us pleasure to state that our examination of the reports of the First Presidency's office, which covered the Presiding Bishop's department, disclosed

the fact that the finances of the Church are in excellent condition and its accounting system is modern and complete.

Respectfully submitted,

Your brethren,

(Signed) Henry H. Rolapp,

(Signed) O. W. Adams,

Auditing Committee."

STATISTICAL REPORT

There were blessed and entered on the records of the Church last year....	19,071
Children baptized in stakes and missions.....	15,468
Converts baptized and entered on the records of the stakes and missions....	6,511
Number of long-term missionaries from Zion.....	2,068
Number of short-term missionaries	59
Number of local missionaries	99
Total missionaries on foreign missions December 31, 1929.....	2,226
Number engaged in missionary work in the stakes.....	903
Total missionaries	3,129
Number of missionaries who received training at the Mission Home during the past year	942
Persons recommended to the temples (stakes and missions).....	68,573

SOCIAL STATISTICS

Birth rate, 29 per thousand.

Marriage rate 14.5 per thousand.

Death rate 7.8 per thousand.

Families owning their own homes, 70 per cent

We have at the present time: Stakes of Zion 104; Wards, 930; Independent branches, 75; Dependent branches, 27; Total wards and branches in the stakes of Zion, from Canada to Mexico, 1032; Missions, 29; Mission branches, 800.

APPRECIATION OF DEVOTION OF TEMPLE WORKERS

I desire to express my appreciation to the many hundreds who are working in our temples without remuneration—several hundred in the Salt Lake Temple alone. In all of our temples an immense and wonderful work is being accomplished, all on missionary time, and I appreciate it. On behalf of the Presidency of the Church I extend our blessing to all of these devoted workers.

President Grant asked all who were in the audience who had had the privilege of shaking hands with President Brigham Young to arise and raise their right hands.

There was a large number present who had had this privilege.

The President then asked those who were present at the conference of the Church fifty years ago to arise and raise their right hands.

There was a considerable number in the audience who had attended that conference, and who so indicated in the manner requested by President Grant.

The choir and congregation joined in singing "God be with you till we meet again."

PRESIDENT HEBER J. GRANT

I desire, on behalf of the Presidency and the General Authorities of the Church, to thank the City Commissioners, the Police Department, the Commercial Club, the leading business men of our city, and all who have taken part so energetically and willingly to make a success, so far as was in their power, of this great conference. I wish particularly to thank each and every one who has given his or her services to make a success of the production of the wonderful pageant which is being presented nightly in this building. We think it is a marvel of inspiration, and we feel to pour out our blessings upon all who have been connected with it.

TO SPEAK AT SERVICES NEXT SUNDAY

The time has expired. I had hoped to have time to say something to the people. Those of you who happen to be in the city next Sunday, if you will come to the afternoon services in this building, may hear me speak to you on that occasion.

THANKS SINGERS AND OTHERS

I wish to thank all of the splendid singers—our own tabernacle choir, the tabernacle choir from Provo, the tabernacle choir from Ogden, the young people from the Latter-day Saints College, who sang for us yesterday; the leaders of these organizations, those who have sung solos, and all who have assisted in providing us with the beautiful music that we have heard. I wish to thank everybody who has contributed to the success of this conference, and if anyone has been overlooked, please consider yourself thanked.

President Anthony W. Ivins offered the benediction.
Conference adjourned for six months.

Accompaniments and interludes were played on the great organ by Tracy Y. Cannon, Frank W. Asper, and Samuel Whittaker.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

**SUNDAY, APRIL 13, 1930, 2:00 P. M., SALT LAKE
TABERNACLE**

In his closing remarks at the General Conference, President Heber J. Grant announced that there was not sufficient time left for him to speak as he had hoped to do, and that he would therefore deliver an address at the services to be held in the Salt Lake Tabernacle, Sunday, April 13th, at 2:00 p. m.

The following is a verbatim report of the remarks of the speakers at that meeting:

ELDER ALONZO A. HINCKLEY

It is my sincere desire that I shall make a sacred use of the precious time granted to me on this occasion, and that with an eye single to the glory of God I shall bear a faithful testimony to the divinity of this work.

My soul has been made to rejoice exceedingly during the sessions of the recent conference. I have been filled with gratitude and thanksgiving, filled with testimony and good desires; blessed with a determination to offer continued service unto the Lord, praying for a spirit that shall permit me to discern between the essentials and non-essentials and center upon the essentials and offer full service.

I never experienced such a day in my life as the day on which we opened our centennial conference. I never felt a spirit more thrilling than on that occasion. As I stood with that great body of high priests to bear witness before God that we sustain the General Authorities of the Church in their position as divinely called and appointed leaders, my soul went out in gratitude. As we rent the heavens with the glad shout of hosanna to God and the Lamb, it seemed heavenly. Then in finishing the first session, the President of the Church blessed us not only from the kindness of his heart and the good desires and love that he has for all men (especially for the righteous) and for all who bear rule in the nation, as well as the Latter-day Saints. I thought, this is not just the voice of a kindly man, good and great and noble in his intentions, but this is one speaking by divine authority, and whomsoever he blesses God will bless, for he acts for God in the name of Jesus Christ.

Another week has elapsed, and on this another Sabbath we find ourselves here in worship before the Lord. The message of the centennial has gone forth and will continue its mission in the world. Mormonism, so-called, will be better known now than ever before. We stand in a remarkable position in the world, claiming no descent from or allegiance with any sect or denomination in the world, and every sect and denomination in the world is happy that they are not responsible for our existence. We stand and bear testimony of ourselves that this is verily the Church and Kingdom of God, and that it is founded upon the everlasting and enduring principles of God and is unshakable. We

occupy a position different even from our brethren in that remarkable period, the meridian of time, when the Savior organized his Church and ministered among men. At that period of time it was given unto the authorities to know that while they proclaimed the Gospel with all fervor and with a full knowledge, and sought to bring all men to an understanding of the truth, that while they waged a righteous cause, yet they knew that the Dispensation of the Fulness of Times was yet far ahead. I have been led to believe that this knowledge must have carried with it some sorrow, when they knew there would come a time of dwindling in unbelief, that there would come a time when the true faith should be lost, a time when men should seek for the truth and should not find it. It must have been to them somewhat sorrowful.

But the Lord did not leave them without the knowledge that this Gospel, which is eternal and everlasting, should finally prevail, in the day of the restitution of all things. I have been much impressed with the testimony of Peter, when he talked to those unbelieving Jews. Peter and John, following the Pentecostal outpouring of the Holy Ghost, proceeding in their ministry, had gone to the temple. They saw a lame man who stood before the Gate Beautiful and pleaded for alms. Peter, speaking to him said: "Look on us," and he looked steadfastly into their faces, perhaps expecting alms. Peter said: "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk." And he took him by the hand, and he did arise and did walk; and, rejoicing, entered into the temple with the brethren.

It created consternation, and men gathered to know what had happened. Peter reasoned with them and said: "Why art thou so concerned? Why is this so wonderful? Why do you look upon us as though it is any power inherent with us? This Jesus whom you would not release, whom Pilate would have released, but you clamored and demanded that he should release you a murderer, and you pleaded for his crucifixion—this Jesus has God raised from the dead, and it is through his power that this man stands forth healed." Then Peter said, referring to the betrayal and crucifixion. "I wot that through ignorance ye did it." And he warned them and commanded them to repent. "Repent, ye, therefore!" and he said unto them, not as he had said on the day of Pentecost, "Repent and be baptized and have the Holy Ghost bestowed upon you," but "Repent ye therefore, . . . that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you."

Then, through the remission of sins, there was a time coming, I say, it was revealed unto Peter, a great and glorious time when Jesus Christ would come again. For he did say that the heavens must retain him until the restitution of all things spoken by God through all the prophets since the world began. In that time of restitution, when God would send again Jesus Christ, whom the heavens must retain until then, should come into fulfilment of things spoken by all the holy prophets since the world began.

Is it not wonderful, my brethren and sisters, that there should be

a people now living who declare that this is the dispensation, or period wherein Paul declared God should gather together in one all things in Christ Jesus, both in heaven and on earth? The message of the Latter-day Saints is to the world, and this great centennial conference has sent anew the declaration abroad, that this Dispensation of the Fulness of Times has been ushered in; that God has sent again from the heavens Jesus Christ; that he has sent ministering angels, each with his special power and special commission and special authority. He has taken away from the world and removed every superstition, every tradition, every false interpretation, and has established anew the Gospel of Jesus Christ and coupled it, not with any promise of some future time when we shall dwindle in unbelief and be left in darkness, but established his Church, given his own testimony that it shall never be thrown down or given to another people, but that it shall go on and on and on until it shall fill the whole earth.

This is a period of preparation, this is a period of proclamation. This is a time of warning. The responsibility is given to the Latter-day Saints that as they are warned they shall warn their neighbors, until there shall be no ear that shall not hear, nor eye that shall not see, nor heart that shall not be penetrated. The Gospel is the voice of God to all the world, calling them to repentance, to a godly life; with an assurance that unto all who conform their lives to the requirements of the Gospel there shall be no gift and no blessing that shall be withheld from them.

The Lord himself has said that it is the voice of God; he has called and he says:

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior."

This is our testimony. This is the testimony of hundreds of thousands of Latter-day Saints who have been brought to a knowledge of the truth, and they who have conformed their lives to all Gospel requirements know that their feet are placed in certain and in sacred paths, and that if they remain faithful they shall be led to salvation and exaltation in the presence of God.

This is my testimony. I rejoice in the leadership of this Church. I bear testimony of the divinity of the lives, mission and labors of the Prophet Joseph Smith and those who have followed him. I rejoice likewise in the goodness that God has manifested in the consideration of his children, that no man has to walk alone, or lean upon the testimony of some one else, but that the Lord gives a testimony to each and every individual who accepts the truth and conforms his life to the requirements of the Gospel.

I bear my testimony as one of the third generation in this Church, that as my grandfathers and grandmothers, as my father and my mother knew, so know I that this is the Church and Kingdom of God and his power unto salvation now and forever. May the Lord help us to be true to the end, in my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I had hoped that during our conference we would have an abundance of time—seeing that we had four days instead of the usual three—in which I might make some closing remarks at the last session. It does seem that we never get quite enough time at our conferences. I know of nothing that has been more interesting to me in these gatherings than the brief addresses we have had upon many occasions from presidents of stakes. Since we quit having overflow meetings in the Assembly Hall we have not been calling on returned mission presidents and presidents of stakes to speak at our conferences, as we have lacked the time necessary to hear from them.

I do not know but that in the future it might be a wise thing for us to have our meetings start at half past nine and half past one, as an hour and a half is sufficient time for most people to eat their lunch, and this would allow two and a half hours for each session of the conference.

Since I became President of the Church, we have always been crowded for time towards the close of our conferences and have had to limit some of our brethren of the General Authorities to very brief addresses, which I regret. I realize that twenty minutes is hardly sufficient time for a man to enlarge upon any idea to a very great extent, and yet I believe that the five minute speeches by our sisters and the very brief remarks by our presidents of missions during our conference have found a warm echo in the hearts of those who listened.

A WONDERFUL CHANGE

One of the things I wished to say at the conference I will say now, and that is that I have never felt happier in my life than over the wonderful change that seems to have come all over the world in the attitude of people toward the Latter-day Saints. It has fallen to my lot now to labor for forty-seven and a half years as one of the General Authorities of the Church. In my early ministry as one of the officials, almost without exception as I traveled around the country, I found a spirit amounting almost to hatred in the hearts of people toward the Mormons. I have found people who would double up their fists and say: "If I had my way I would put all of you Mormons in the Tabernacle, and then turn the guns of Fort Douglas upon you."

I remember that during my three years' ministry in Europe I did not succeed in getting one single line of refutation in any of the newspapers of Great Britain, notwithstanding some of the vilest and most wicked and abominable stories were printed against our people.

ONE PARTICULAR CASE

I call to mind one particular case. I went to London with a letter of introduction from the shipping firm with whom we had done business for over fifty years, to the editor of one of the large papers. This letter of introduction not only vouched for me as a gentleman of integrity and honor, whose word was as good as his bond, but it also vouched for all of my predecessors as presidents of the European mission being

in that same class. The editor to whom the letter was addressed was away, but his assistant, a Mr. Robinson, received me. When I told him I was anxious to refute the seven to ten columns that had been published on different occasions in his paper, he declined to accept a single thing that I would write. He announced that he was convinced that they had published the exact things that ought to be published about the "Mormon" people.

LETTERS OF INTRODUCTION

I answered him that a man may call his neighbor a liar, but that does not make him a liar. Yet he might be honest in thinking that his neighbor had lied. I told him I defied him to furnish a certificate of character from any reputable man or woman for any of the men or women who had furnished him the information that had appeared in his paper. I told him that I had letters of introduction from influential bankers in New York, Chicago and San Francisco, and from every non-Mormon banker in Salt Lake City, vouching for my integrity. I had no testimonies, I told him, from "Mormon" bankers. That would be equivalent to my writing a testimony: "To whom it may concern: The bearer, Heber J. Grant, is an honorable man. Very respectfully, Heber J. Grant."

All of my credentials were from those not of our Church. He said: "It does not make any difference what you have. We will not publish anything that you have to say. We believe that we have published the right things." "I know," was my reply, "that you have published that which is false."

At that time all of our missionaries in Great Britain were expected to wear "stovepipe" hats and Prince Albert coats. They seemed to be very particular at that time in regard to dress. They have changed somewhat in the last twenty or more years.

THE ASSISTANT EDITOR

When I got to the door I put my hat on, turned around, took it off and pretended to have an idea. I had had the idea as I was walking upstairs after the boy told me that the editor was out, but that the assistant editor, Mr. Robinson would receive me. I turned around and said: "By the way, my letter was not to you. The editor is out. You are only the assistant editor, and if I remember correctly the young man who ushered me upstairs told me your name was Robinson. Is that correct?"

He said: "It is."

"Do you know Phil Robinson?"

"Everyone knows Phil Robinson."

I said: "Would you accept any statement that Phil Robinson made?"

"Certainly I would."

"Did he represent the London Telegraph, one of the two greatest (and I emphasized the *two greatest*, because his paper was not one of them) London newspapers, during the Boer war?"

"Yes, he was their correspondent."

"Were all of his statements received at one hundred cents on the dollar?"

"Certainly."

"Then you would believe anything he says?"

"Certainly."

"All right. Buy his book entitled 'Sinners and Saints,' and you will find that everything that you have published in your paper is a lie pure and simple. It will only cost you two shillings, and if that is too expensive, I will be very glad to purchase it and present it to you with my compliments."

He said: "You astound me."

I said: "You are not the only person that has been astounded when he has come up against the Mormon question."

He said: "Write us half a column."

I said: "Seven to ten columns of falsehoods and a half column of refutation. Small favors thankfully received, and larger ones in proportion. In two hours, you shall have your half column."

MANUSCRIPT RETURNED

I sent it to him. He kept it the usual thirty to sixty days and returned it with the usual printed slip, many of which I have seen: "The editor regrets very much that he cannot find space for this article." The manuscript was sent back to me.

THE CONDITION IN EUROPE TODAY

What a wonderful change! When Brother Talmage who is sitting upon this stand presided over the European mission, and today while Brother John A. Widtsoe is presiding over that mission, we have been able to get practically anything and everything that we desire printed in the newspapers. They give us the best kind of notices regarding our conferences there, favorable and honorable notices.

OUR LOCAL MORNING NEWSPAPER

I am grateful beyond expression for the change in attitude of our local morning newspaper. I wish to pay a tribute to them for publishing twelve pages with illustrations of all the presidents of the Church, my counselors, our great temple in this city and all our other temples, and for accepting an article written by one of the General Authorities of the Church, covering the twelve pages.

I am reminded of the fact that some years ago I delivered a sermon in this tabernacle and the report of it was so garbled by that paper the next day that it was about as honest as though a man had said: "I killed John Jones in self defense," and someone had published that this man said: "I killed John Jones," without mentioning that it was "in self defense."

I remember that the president of the great Hartford Fire Insurance company, of which I was the agent at that time (I have had the honor of representing them for more than fifty years) was in the audience at the

time I preached the sermon. The next morning he read this garbled report, and he said to me: "You ought to sue that libelous paper; that is not what you said at all. They have twisted around what you did say, making it altogether different."

Today no one could ask for fairer publicity or for a better article to be written, with illustrations, than the twelve pages that the Tribune recently published to which I refer. I am very grateful for this wonderful change.

A VICIOUS OPPONENT

I remember that when George Q. Cannon was elected a delegate to Congress his right to a seat in Congress was contested. The attorney who went to Washington to oppose Brother Cannon, and in behalf of the man who had received, as I remember it, just ten per cent as many votes as President Cannon, told the Congressmen that we were a vile lot, and went on to say that if a man were opposed to the Mormon hierarchy he was liable to disappear and nobody would know what had become of him; that a man took his life in his hands if he dared to be in opposition to the Mormon people. When he got through President Cannon said to him, calling him by name:

"You pride yourself that than you, no more bitter, no more unrelenting, vicious opponent of this awful Mormon system lives, do you not?"

"I certainly do."

Brother Cannon said, addressing the committee hearing his case: "Gentlemen, I do not think it is at all necessary for me to answer the gentleman's arguments. He has lived with us for over twenty years. He has a fine dwelling that has cost about \$25,000 to erect." Then he sat down and the committee voted for Brother Cannon to retain his seat.

FRANCHISE TO WOMEN

Years later it was suggested that the horrible Mormon problem could be solved by giving the franchise to the women. It so happened that the legislature was in session at the time, and there was not a single non-Mormon in the legislature. Within 48 hours, if my memory serves me right, the women were enfranchised by our legislature. The same identical gentleman who was employed to fight George Q. Cannon's taking his seat in Congress, was sent to Washington to have the franchise taken away from the Mormon women as he said that it only added power to the awful hierarchy. He announced that the Mormons had from two to twenty wives, etc., and that these women were all slaves and voted just as they were told to do by their husbands.

When he got through speaking, President Cannon remarked: "Does it not surprise you, gentlemen, as you are all married, how some intelligent men believe that other men's wives can be bossed." He then sat down. He had killed the gentleman's argument.

However, when the discussion came before the Congress of the United States, the franchise was taken away from the women of Utah, but it was later restored when Utah attained statehood.

PLURAL MARRIAGE

The statement about every Mormon having from two to twenty wives, which has been uttered many, many times, is an absolute falsehood. I presided ecclesiastically for two years over one of the counties during the time that we were preaching and practicing plural marriage, and no individual was permitted to take a plural wife without the written recommendation of the bishop of the ward in which he resided, vouching for his character. Not only that, the president of the stake had to vouch for his character as well. And before he could go into the temple to marry a plural wife the President of the Church had to give him a recommend. I had only two applications for permission to marry plural wives during the entire time I presided over the Tooele stake of Zion, covering the entire county of Tooele, and I refused them both. I said to the first applicant: "What is needed in your family is sufficient brains to take care of one wife and one family, and certainly you cannot get a recommend from me to marry another wife."

To the next man I said: "I happen to have lived in Salt Lake before I came out here, and although you are vouched for by your bishop he is not familiar with your conduct when you are in Salt Lake. I happen to have seen you under the influence of liquor, and your kind cannot get a recommend from me to obtain another wife. It is bad enough to have a man who breaks the Word of Wisdom and gets drunk raising one family, without giving him the opportunity to raise another."

There never was a time in the history of the people of Utah that two per cent of the population were liable under the Edmunds-Tucker act. But it was a very fine argument to say that we imported, as people are saying yet that we do, women to Utah and forced them into plural marriage.

AN INCIDENT IN CHICAGO

The first time I was in the east, in the city of Chicago, in May, 1883, a gentleman who afterward became the general manager of one of the greatest insurance companies in the world, whose representative I was, took me to dinner at the Palmer House. After dinner there were about twenty ladies in the rotunda, and he said to me: "I have invited my lady friends here, Mr. Grant, to meet you."

I was a young man of 26 and it was my first trip east. I never had read a book on etiquette—and by the way, I never have read one since—and so I watched to see what people did so that I might not make a mistake. I noticed after eating that bowls were brought to us with a piece of orange in them. I thought it did not look very much like orangeade and wondered what it was. I saw my friend dip his fingers in the water and wipe them, and so I did the same.

When we came out to the rotunda, I noticed that he kept his hat on, notwithstanding there were ladies there. So I kept mine on. One of the ladies turned to me, after we had chatted a few moments, and said:

"Now—now, really, Mr. Grant, I don't wish to give offense, but would you mind removing your hat?"

I said: "Not at all, madame, I am only 26 years old, and the horns do not come out on the Mormons until they are 32. You will have to wait six more years."

She blushed and said: "Oh, I have heard that Mormons have horns."

I said: "I supposed you had, but they do not come out, dear madame, until we are 32 years old. I am sorry that I shall have to disappoint you."

FAIR PUBLICITY

Things have changed. We have had some of the very finest publicity all over the country. Occasionally I have seen a picture or two of myself, of Brigham Young and others, together with articles regarding us, that really if I were on a jury, trying the person who was the possessor of the face represented by those pictures I am sure I would convict him no matter what the charge might be. On the other hand there have been better publicity and better articles published about us during this centennial celebration than anything I have ever read before, and I am very grateful for it.

I want to pay this tribute to those who have published these articles and I expect to acknowledge with thanks the many telegrams that we have received.

OUR PEOPLE RESPECTED

When I realize that for years and years not a single person from Utah was ever able to secure employment in Washington, and that today we have several hundred of our people employed there, and when I realize that the delegate from Utah was expelled years ago, and today one of the apostles of the Church is recognized as one of the foremost and one of the most outstanding senators in the United States and respected by the president and his colleagues, I rejoice in this wonderful change.

I rejoice in having had ex-President Taft say to me when I met him upon a trip to Washington: "Mr. Grant, you did not call on me the last time you were here. Now I want it understood that you are never to come to Washington without coming to see me. There is in my heart a warm feeling for your people. I have great respect for them and I want you to call on me whenever you are here."

He was in such a condition of ill health that I couldn't call upon him the last time I was in Washington. I rejoice in the friendship for our people of every president of the United States from President Roosevelt down to the present time.

FRIENDSHIP OF U. S. GRANT

I rejoice in the friendship of Ulysses S. Grant. He sent out a lot of officials whose work and only object seemed to be to destroy our people politically and to take away from us the franchise, and do everything against us that they possibly could. But he came here himself and met the people. He saw 20,000 vigorous, fine children on the side

hill out near where the Catholic cathedral now stands, waving American flags, and young girls all dressed in white singing a song. And as his carriage stopped and they welcomed the president of the United States, he said: "Whose children are those? Are they Mormons?" When he was told that they were he said: "I have been lied to outrageously." He went home and chopped off the heads of the officials, figuratively speaking, whom he had sent out here, and then sent us some good men. To everybody who undertook to tell him untruths about us he said: "I have been there. I have met them. I know."

HIGH STANDARDS

The one thing I rejoice in is that people are beginning to know that if we are judged by the standard laid down by the Savior of the world they cannot help but respect us. What was the first great commandment of God? To multiply and replenish the earth. We have a higher birthrate, higher than the average of any state in the Union. We have a low death rate. I have been engaged in the insurance business for 58 years. We have a lower death rate than the great life insurance companies. A wicked people never have a low death rate. We have a low divorce rate. We have a low insanity rate.

ARIZONA PIONEERS

The ex-governor of Arizona remarked upon one occasion in a public speech that the Mormon pioneers of Utah who had gone over into Arizona and settled there, the early pioneers of Arizona, were among the choicest and best of people in that state. He said: "In one particular they are being robbed of their share of the public moneys of this state. In proportion to their numbers they are being robbed of 2,500 to 3,000 per cent of their share of criminal taxes, because they are entitled to have 25 or 30 inmates in the state penitentiary and have but one. Then again, they are being robbed in that they are entitled to six, seven or eight in the insane asylum and they do not have one."

The very first time I went to Arizona, after hearing this I quoted the governor, and the district judge arose in the audience and said: "Mr. Grant, I am the district judge. That one was from Apache county and he has since been pardoned."

A year or so after that, Governor Campbell, who was successor to Governor Hunt who made the statement that I have quoted, was here at a convention of all the governors of the different states. They came into our splendid office building to pay respects to the Presidency of the Church and as I shook hands with Governor Campbell I told him what I had heard that Gov. Hunt had said and of the one person in the state penitentiary being pardoned. He said: "That is correct. He was from Apache county and he has been pardoned."

BY THEIR FRUITS

When people stop to reflect upon the statement of the Savior: "By their fruits ye shall know them," and then examine into the record

made by the Latter-day Saints, we are not afraid of the decision that shall be made regarding our people. We rejoice that we are becoming known for just what we are.

I know from my contact with people in early days, of the vindictiveness regarding plural marriage. I have had very many men say: "Why, Mr. Grant, it is a crime morally, intellectually and physically against the posterity of these polygamous marriages." I have said: "I am under the necessity of acknowledging the truth of that statement, because I am the last son of the last wife, and I am a horrible example intellectually, physically and morally, of the fruits of plural marriage among the Mormons."

I can think of nothing that is more gratifying to me than this wonderful change that has come over the people of the world.

I am reminded of an incident wherein a young man applied for a prominent position for which his predecessor had received a salary and commission of a little over thirty thousand dollars a year. This was in one of the outlying states where the Mormons have but few members in comparison with others. In this particular state I do not think we have five per cent of the entire population. The man who had the position to offer said to the young man: "You are a Mormon?"

"Oh, no," said the young man. "I have outgrown that."

The gentleman said: "Well, we are considering your application with others. Come around at a later date."

In the meantime he sent for the president of the stake and said: "What is the matter with that young man?" He thought that by announcing that he had outgrown Mormonism he would get the job. "Unless you can vouch for his honesty," said this gentleman to the stake president, "he will not get the job. What has he done?"

The stake president said: "Well, he has been studying psychology, and he thinks he has outgrown Mormonism. But I can say to you that I think he is an honorable and energetic young man."

"Then," said the gentleman, "we will give him the position."

OBSERVERS OF WORD OF WISDOM

The word "Mormon" today is a synonym for an honorable, upright, sober, industrious person, provided the person who is a Mormon is living up to his religion.

We are fundamentally for prohibition. As Latter-day Saints we have as you all know—and if there are any strangers here I announce it to them—that we have in our Church what is known as the Word of Wisdom, which is a revelation given to Joseph Smith, in which we are told to leave hot drinks (and Joseph Smith interpreted "hot drinks" to mean tea and coffee) tobacco and liquor alone; that tobacco is not good for man, and that liquor is not good for man, except for the washing of the body. We are promised that if we obey the Word of Wisdom it will give us physical strength, whereby the destroying angel shall pass us by as he did the children of Israel. And we are promised that we shall have hidden treasures of knowledge if we live in accordance with the Word of Wisdom.

It is only fair to say to our friends who may have honored us with their presence here this afternoon that we have more than 1,000 bishops of wards and presidents of branches in this Church, from Canada to Mexico, and they each have two counselors, and that each bishopric and branch presidency has a clerk. So that we have more than 4,000 men in the different wards of this Church who must pledge themselves to keep the Word of Wisdom, or we do not install them in office. Occasionally men do not live up to their pledges, but unless they repent we tender them their resignation and of course they accept it, as they cannot help themselves.

ENDORSE WHAT LINCOLN SAID

In addition we have more than one hundred stakes in the Church. A stake includes from five to ten or twelve wards. There are a president and two counselors and a high council of twelve and a stake clerk in each of these stakes. We have more than 2000 men as officers of these stakes who make the same pledge to obey the Word of Wisdom. Therefore, so far as we are concerned, we absolutely believe and endorse most heartily, always have and always expect to, this remarkable and wonderful statement which I am about to read to you, by a man who was loved perhaps as much as any man has been while occupying the presidential chair of the United States after the war closed. Some terrible things were said about him just before the war started and while it was in progress. Lincoln said:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the revolution never to violate in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, in spelling books, and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation."

As I said before, we are fundamentally in favor of prohibition and we feel that any man who violates the prohibition law, the Eighteenth Amendment, as long as it is in force, is encouraging anarchy and shows a lack of that patriotism which should be in the mind and heart of every true American.

CONSTITUTION INSPIRED

I wish to say to our friends who are visiting with us here today, that the Latter-day Saints believe and have taught from the beginning that God raised up the men who wrote the Constitution of this country; that it was an inspired document, and that the Lord fought on the side of our revolutionary fathers.

It was my privilege to be one of the men who worked to make a

success of the Liberty Loan drives. I was chairman of two of the drives for the State of Utah, until I became president of the apostles. I was present in California at a convention of people known as the Patriotic Committee of One Thousand. And then we had a smaller meeting and I was permitted to be a speaker at both of these meetings. In the latter meeting there was quite a feeling that it looked as though the enemies of the United States and of our armies were going to win. These men were saying that the outcome looked very dubious. I said: "There are some people who have no fear in regard to this matter, and those people are the Mormons. Why? Because we not only believe in the Bible, but we believe in the Book of Mormon, as a divinely inspired record, that it is the holy scripture of the forefathers of the American Indians, that it gives a sacred history of many of their prophets and others. In the Book of Mormon we find the statement recorded that this land—America—is a land of liberty, choice above all other lands, and that no king shall rule here. So we are not afraid of the Kaiser ever winning the war. We are convinced that God is on our side in this great conflict."

TRIBUTE TO JOSEPH SMITH

I rejoice in the wonderful change that has come and the manifestation of good will toward our people. We are glad that people are beginning to acknowledge that Joseph Smith was a very remarkable and wonderful man. Although it has been quoted by me a great many times, I am going to close my remarks by quoting from Josiah Quincy at one time the mayor of the great city of Boston, a man who was acquainted with many leading men of his time. He paid a most remarkable tribute to the Prophet Joseph Smith. For the sake of our friends who are here as tourists—the Latter-day Saints have heard this quotation many times—I have decided to read it before the conclusion of my remarks here today.

"It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon Prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and imposters are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts, throws him into relief before us, not as a rogue to be criminated but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. . . . A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country, to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have ever attained, and, finally, forty-three days after I saw him, went

cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am calm as a summer's morning. I have a conscience void of offense and shall die innocent.' I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him.

"A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold which was to shape the feelings of so many thousands of his fellow-mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance.

"We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of public lands. 'Congress,' he said, 'should be compelled to take this course, by petitions from all parts of the country, but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and which foment insurrection.' It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that it should be met in accordance 'with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves.' He further says that the 'United States will be brought to give every inch of their public lands for a purpose like this.' We, who can look back upon the terrible cost of the fratricidal war, which put an end to slavery, now say that such a solution of the difficulty would have been worthy of a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844?"

STATESMANLIKE AND INSPIRED

We as Latter-day Saints say that God, through his inspired prophet, Joseph Smith, pointed the way to save the vast loss of human life, the breaking of hearts and the vast waste of money which the rebellion brought, by selling public lands to buy the slaves.

"If the atmosphere of men's opinions was stirred by such a proposition when war-clouds were discernible in the sky, was it not a statesmanlike word, eleven years earlier, when the heavens looked tranquil and beneficent?"

It was a statesmanlike and inspired word from the prophet of the living God.

"Born in the lowest ranks of poverty, without book-learning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or for evil, is potent today, and the end is not yet.

"I have endeavored to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what to make of Joseph

Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle."

All over the wide world the Gospel of the Lord Jesus Christ has been proclaimed by weak humble elders, many of whom have never stood on their feet to speak in public before they were sent out into the world. Men and women from every denomination, under heaven, every religious sect, and in every country where the Gospel has gone, have received the witness of the Holy Spirit that Joseph Smith was and is a prophet of the true and the living God, and they have sacrificed their families, their friends, their homes and their associates. Many of them, in earlier days, have been turned out by their families, as things of evil because of the testimony that had come into their hearts of the divinity of this work.

TESTIMONY

I thank God for the knowledge I possess by the inspiration of his Spirit that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, the Only Begotten of the Father in the flesh. And I thank him that I do know that Joseph Smith was a prophet of the true and the living God. I rejoice in having had the privilege of bearing this testimony from Canada on the north to Mexico on the south, in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Norway, Sweden, Denmark, in the Hawaiian Islands and in the far-off land of Japan. May God help me and every Latter-day Saint who has a testimony of the divinity of the work in which we are engaged to so live that our lives may proclaim the truth of this Gospel, is my humble prayer, and I ask it in the name of Jesus Christ, our Redeemer. Amen.

I want to say that I have been overwhelmed with gratitude for our marvelous and wonderful pageant. My heart goes out in deep gratitude to those who have taken part in it, I mentioned it at conference, but I want to mention it again today.

We now have on file more than fifty thousand applications for additional tickets to the pageant. I do not know how we are going to accommodate all of the people who want to see it. But we rejoice in the loyalty and the patriotism of our choir and of all who have taken part in this great pageant. And we are grateful because of the fine reception it has had from all of the citizens who have seen it.

A pageant entitled "The Messages of the Ages" having been presented in the Salt Lake Tabernacle, in connection with the celebration of the one hundredth anniversary of the organization of the Church, the following article in reference to the pageant was prepared by Elder George D. Pyper for publication in this pamphlet:

"THE MESSAGE OF THE AGES"

On April 6th, 1930, in celebration of the one hundredth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints, a mammoth production of "The Message of the Ages," a sacred pageant, was given in the Tabernacle, Salt Lake City. It was at first intended that the production should be given the evenings of only one week; but

the unusual reception accorded the work by the people made it necessary to extend the time one week more and then another and continue until May 5th—thirty performances in all. It was a stupendous undertaking and surprised and thrilled all who witnessed it. Including the people on the stage, choir, orchestra, ushers and assistants, fifteen hundred people took part in the performances. It is estimated that approximately two hundred thousand people saw the pageant.

The members of the pageant committee, who prepared and staged the colossal affair are as follows: George D. Pyper, former manager of the Salt Lake Theatre, and second assistant General Superintendent of the Deseret Sunday School Union, chairman; W. O. Robinson, Field Secretary, Young Men's Mutual Improvement Association; Junius F. Wells, member Young Men's Mutual Improvement Board (who died April 18th, while the pageant was in progress); Elbert H. Eastmond, professor of art, Brigham Young University, Provo; Charlotte Stewart, City Recreational Superintendent, member General Board of Y. L. M. I. A.; Irma Felt Bitner of the Community Activity Board, Granite stake; Ann Nebeker of the General Board Primary Association; Anthony C. Lund, Conductor Salt Lake Tabernacle Choir; Tracy Y. Cannon, Tabernacle Organist and member Deseret Sunday School Union Board; Frank W. Asper, Tabernacle Organist; Bertha A. Kleinman, Secretary Arizona Temple; Leroy Robertson of the Music Department B. Y. U., Provo, and A. Hamer Reiser, Secretary, member Deseret Sunday School Union Board.

The Pageant Committee worked under the Church Centennial committee consisting of Elder George Albert Smith, chairman; Elders David O. McKay, Joseph Fielding Smith, Melvin J. Ballard, B. H. Roberts, Rulon S. Wells, Sylvester Q. Cannon, with Leroi C. Snow, secretary. The epic readers were Joseph F. Smith and Lynn Richards; the lyric readers, Maud May Babcock, Mrs. Grace Nixon Stewart and Mrs. Algje Eggertson Ballif.

Others were called upon to aid in the work and gave their time gratuitously.

The aim of the pageant is given in the explanatory note printed in the official program, which reads as follows:

"The Message of the Ages' is a presentation of the outstanding features of the Lord's dealings with man in this world existence.

"Be it known that the Gospel, planned in the councils of heaven, was known to the ancients, preached by Christ in the Meridian of Time, and, after a great falling away, this same Gospel was again revealed to the Prophet Joseph Smith and restored in these last days, a century ago, and through the martyrdom of the Prophet and the faith and patience and heroic toil of his people, 'the Lord hath brought again Zion,' and established her among the hills, and that by walking in his ways, the children of men may find peace and happiness and the 'more abundant life.'

"The Pageant is divided into a prologue and three periods, viz: The Ancient Dispensations, The Messianic Dispensation, and The Dis-

pensation of the Fulness of Times. The story is told in narrative tableau and processional, with organ, orchestral and choral music." The plan and compilation of the scriptural texts taken from the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price, were the work of the Pageant committee. The poetical text was written by Mrs. Bertha A. Kleinman of Mesa, Arizona; who quoted quite extensively from the poetry of Elder Orson F. Whitney and included in her work a poem by Theodore F. Curtis.

The Pageant begins with a fanfare of trumpets and musical motif written by Leroy Robertson of the Brigham Young University musical staff. These are used at the beginning of each dispensation. Then follows a reading giving an account of the Council in Heaven, the plan of salvation, the selection of Christ the First Born as the Savior of the world, and the war in heaven resulting in Satan's being cast down, taking with him one-third of the hosts of heaven who became the evil spirits that tempt the children of men.

The first scene is a mystic representation of the Creation of the world and while this is being shown the great chorus sings a part of "The Creation," by Haydn, with solos by Wallace Bennett and James H. Haslam. Following this is shown Adam and Eve in the garden of Eden offering sacrifice, with the explanation of it as given in the Pearl of Great Price.

The story of the flood is told, ending with an inspiring tableau of Noah and his sons and their families, the ark and the bow of promise.

The children of Israel in Egypt are shown in bondage and in ornate and "carnal sumptuousness." Upon the scene comes Moses from the burning bush. Here a stage full of hundreds of people in colorful costumes march through the wilderness to the foot of Sinai where the voice of God speaks forth the Ten Commandments, spoken from behind the scene by Elder John M. Knight. Following this, reaching across the mammoth stage, is revealed a frieze of the ancient seers, prophets, judges and kings of the old and new worlds. These are introduced through the graceful draperies with titles briefly embodying the character and mission of each. With the opening of the draperies and the tableau curtain these characters form part of a composite picture depicting the adoration of the Ages, the Nativity, the Magi, the Shepherds and "His other sheep" on the Western Hemisphere. Music from Handel's "The Messiah" is sung with solo by Emma Lucy Gates Bowen. This is followed by an impressive representation of the Sermon on the Mount, the voice coming through a brilliant light, the beatitudes being spoken by Elder Winslow F. Smith. The Messianic Dispensation closes with a recital of the Lord's passion and a tableau of the resurrection accompanied by Mascagni's magnificent Easter anthem "The Lord Now Victorious."

Part I of the Dispensation of the Fulness of Times opens with a prelude showing the apostasy, the spurning of the prophets, the famine for the word of God, and the search for truth. The reading is accompanied by orchestral music from "The Restoration" by Brigham Cecil

Gates, and the singing of part of "The Nations Bow to Satan's Thrall," an anthem by Joseph J. Daynes. In quick succession come the pictures of the restoration. First is depicted the boy prophet, praying in the Sacred Grove. The appearance of the holy Beings is represented by brilliant shafts of light. The chorus sings the third verse of "Joseph Smith's First Prayer" (words by George Manwaring, music by A. C. Smyth) and then the Voice of the Lord is heard again—"Joseph, this is My Beloved Son, Hear Him." The fourth verse of "Joseph Smith's First Prayer" follows and the scene closes with motif, fanfare and chorus, "The Morning Breaks, the Shadows Flee." (Words by Parley P. Pratt, music by George Careless.) After this the Angel Moroni is seen delivering the golden plates of the "Book of Mormon" to Joseph Smith; and while he peruses the record a gorgeous procession of the ancient peoples of this continent passes in vision across the stage, to the choral accompaniment of "An Angel from on High," (words by W. W. Phelps, music by John Tullidge.)

Then follow picturizations of the restoration of the Aaronic Priesthood by John the Baptist, of the Melchizedek Priesthood by Peter, James and John, the organization of the Church, the appearance of Moses, Elias and Elijah to Joseph and Oliver, and the restoration of the Gospel in its fulness.

"With keys to bind and seal and ratify
For time on earth and for eternity."

Part I of the Dispensation of the Fulness of Times closes with a representation of the Elders taking the Gospel message to the world. A male chorus sings "See the Mighty Angel Flying," by Evan Stephens.

Part II of the last dispensation opens with an epochal reading, with orchestral accompaniment, relating the momentous events of the Church history including the move from Kirtland to Nauvoo, the Prophet Joseph's vision of the West, his tragic martyrdom, the singing of "Hail to the Prophet," and the selection of Brigham Young as his successor. The curtain is raised to an apostrophe to the hymn, "Come, Come Ye Saints," and reveals in tableau four stages of the western trek: the Mormon Battalion, a camp on the plains, scouting through the mountains, and the first glimpse of Salt Lake valley. As the chorus sings the pioneer song, the bas-relief becomes animated and depicts the entrance into the valley and the beginning of community building. Their trail is followed by other companies with handcarts and afoot. The house lights go up and the congregation sings "O Ye Mountains High" (words by Charles W. Penrose.)

In scene two the curtain rises upon a plastique—a graven statue in stone representing the composite fundamentals of the community life of the Latter-day Saints—Church, home, school, work and play. To this conception of community life in the valleys of the mountains come the folk from all nations, tongues and people, preceded by the reading of the prophecy of Isaiah 2:2-4, and the following lines:

"Across the seven seas Thy children come
From every land and island of the deep,

To merge their boundried nationality
And rear a lasting empire unto Thee.
Of such as these, the salt of all the earth,
And as they wend in hallowed pilgrimage
May grace of Thine enfold and lead them on
To lave their souls in Truth's resplendant flame.

This group, made up mostly of natives of the countries where the Gospel has been preached, enters to the inspiring "March Heroique" by Saint Saens and the curtain falls on a tableau showing the nations merged in one united people.

The finale is a tableau symbolizing the activities of the Church—Priesthood, Temple and Genealogical Groups—Relief Society—Sunday School—Mutual Improvement Associations—Primary.

The epic and lyric readings in the closing scene are a song of praise for the centenary of truth, a pledge to carry on, and a prayer for the benediction of the Lord on all the world, "till welded nations cease from strife, to learn the way, the truth, the life."

"Thus in Thy handiwork, O Zion's God, Behold what Priesthood's miracle hath wrought!
From worlds primeval to the ends of Time—the Message of the Ages stand revealed!"

The chorus then sings "The Voice of God is Heard Again," at the conclusion of which the congregation, with hands outstretched toward the light, joins the choir in singing:

"Praise God from whom all blessings flow,
Praise Him all creatures here below
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

INDEX

Address by the First Presidency.....	3
Anderson, Sister May	146
Authorities Present	1
Authorities, Presentation of	20
Ballard, Elder Melvin J.....	153
An important period, 153—Testimonies regarding our standards, 153	
—Church progress in age of greatest enlightenment, 154—Gospel truths harmonize with scientific truths, 154—The glorious future, 155—The times of the Gentiles, 155—The day of Israel, 156—The land of Zion, 156—Church and State, 156—God's purposes to be fulfilled in Russia, 157—Saviors of the house of Israel, 157—The accomplishment of God's purposes, 158—Dead but not silenced, 158.	
Bennion, Elder Samuel O.	111
Callis, Elder Charles A.....	112
Cannon, Elder Sylvester Q.....	51
Extent of priesthood membership, 51—Fruits of the Gospel, 52—Growth of the Church, 52—Effects of "Mormonism," 53—Restraint of physical appetites, 54—Faith produces willing obedience, 54—Results of observance of Word of Wisdom, 54—Analysis of results, 55—Effects of narcotics, 55—Resistance to moral temptations, 55—Benefits of high moral standards, 56—The marriage relation, 56—Marital standards, 56—Faith evidenced by liberal giving, 57—Individual growth, 57—Material progress, 57—Renew our covenants, 58.	
Clawson, President Rudger.....	30
Nebuchadnezzar dreams a dream, 31—An unusual request, 31—The king's dream made known, 31—The interpretation, 32—The fulfilment, 32—The stone cut out of the mountain, 32—Its organization, 33.	
First Day, Morning Meeting.....	2
First Day, Afternoon Meeting.....	26
First Presidency's Message.....	3
Fourth Day, Morning Meeting.....	132
Fourth Day, Afternoon Meeting.....	152
Fox, Sister Ruth May.....	145
General Authorities Present.....	1
General Authorities of the Church.....	20
Grant, President Heber J.....	3
Address by the First Presidency, 3—The Church, 5—The first century of the primitive church, 6—A new Gospel dispensation, 7—What of the future, 12.	
Grant, President Heber J.....	20
Sustaining of General Authorities, 20.	
Grant, President Heber J.....	22
Predecessors great and good men, 22—Blessings pronounced upon General Authorities, 22—Blesses brethren of priesthood, 23—Gratitude for Relief Society organization, 23—Devotion and sacrifice of the mothers, 23—Invokes blessings upon auxiliary workers, 23—Blessings invoked upon the choirs, 24—Presidents of missions accomplishing marvelous work, 24—Presidencies of stakes and bishoprics of wards, 24—The missionaries and their accomplishments, 24	

—Prayer for and appreciation of patriarchs, 25—A prayer for the President of the United States, 25—Blesses Great Britain and other nations, 25—Blessings invoked upon honest-hearted everywhere, 25.	
Grant, President Heber J.	33
Elder Orson F. Whitney's poem, 33.	
Grant, President Heber J.	49
Appreciation for floral tributes, 49.	
Grant, President Heber J.	50
Cable Message from Elder John A. Widtsoe, 50—Felicitations from Governor of Wyoming, 50—Other telegraphic congratulations, 51.	
Grant, President Heber J.	58
Letter and message from Elder Reed Smoot, 58.	
Grant, President Heber J.	87
Choir and organ broadcasts, 87—Fulfillment of prediction, 88.	
Grant, President Heber J.	108
The martyrdom, 108—Endorses remarks, 110—Testimony of Joseph Smith and Sidney Rigdon, 110.	
Grant, President Heber J.	111
Extra conference sessions, 111.	
Grant, President Heber J.	143
Insufficient time, 132—Sisters to speak briefly, 143.	
Grant, President Heber J.	147
Introducing Church Commissioner of Education, 147.	
Grant, President Heber J.	148
Introducing Elder Andrew Jenson, 148.	
Grant, President Heber J.	152
Appreciation of large attendance, 152.	
Grant, President Heber J.	162
Introducing Miss Ruth Pyrtle, 162.	
Grant, President Heber J.	166
Auxiliary associations. Church expenditures, 166.	
Grant, President Heber J.	167
Introducing Elder George D. Pyper, 167.	
Grant, President Heber J.	170
Introducing Elder Junius F. Wells, 170.	
Grant, President Heber J.	171
Introducing Elder John Wells, 171.	
Grant, President Heber J.	173
Introducing Elder Hyrum G. Smith, 173.	
Grant, President Heber J.	175
Report of Auditing Committee, 175—Statistical report, 176—Social statistics, 176—Appreciation of devotion of temple workers, 176.	
Grant, President Heber J.	177
To speak at services next Sunday, 177—Thanks singers and others, 177.	
Grant, President Heber J.	181
A wonderful change, 181—One particular case, 181—Letters of introduction, 182—The assistant editor, 182—Manuscript returned, 183—The condition in Europe today, 183—Our local morning newspaper, 183—A vicious opponent, 183—Franchise to women, 183—Plural marriage, 185—An incident in Chicago, 185—Fair publicity, 186—Our people respected, 186—Friendship of U. S. Grant, 186—High standards, 187—Arizona pioneers, 187—By their fruits, 187—Observers of Word of Wisdom, 188—Endorse what Lincoln said, 189—Consti-	

tution inspired, 189—Tribute to Joseph Smith, 190—Statesman-like and inspired, 191—Testimony, 192.	
Hart, Elder Charles H.	136
Hinckley, Elder Alonzo A.	178
Ivins, President Anthony W.	13
Changes wrought in last century, 13—God's directing hand, 14—Covenant with Abraham, 15—The history of the chosen race, 15—A choice land, 17—True service, 18—Standards of the Latter-day Saints, 18—Keeping the laws of God and of country, 18—Moroni's words applicable now, 19—Blessings upon all who seek righteousness, 19.	
Jenson, Elder Andrew	149
Jones, Elder Miles L.	123
Kimball, Elder Jonathan G.	61
Lyman, Elder Richard R.	140
The result of a boy's appeal, 140—The views of an economist, 140—Factors in statesmanship, 140—The manner of accomplishment, 141—Both poor and uneducated, 141—A clue to their success, 142—The power behind it all, 142.	
McKay, Elder David O.	78
"What seek ye?" 78—Unsuccessful experiments, 79—The Church as a social organization, 79—Church government in general, 80—A reversion to the teachings of Christ, 81—Fundamental elements, 81—What of the future? 82—The solution of social problems, 82.	
McMurrin, Elder Joseph W.	98
Merrill, Elder Joseph F.	147
Message of the Ages	192
Message of the First Presidency	3
Moyle, Elder James H.	118
Nibley, President Charles W.	26
The sixth day of April, 26—The most outstanding accomplishment, 27—The Perpetual Emigration Fund, 28—To build up Zion, 28—Her waste places comforted, 29—The Lord has done it, 30—Blessings through obedience and sacrifice, 30.	
Pond, Elder Noah S.	115
Pratt, Elder Rey L.	125
Pyper, Elder George D.	167
Pyrtle, Miss Ruth	163
Richards, Elder George F.	72
Meaning of immortality, 72—The plan of salvation, 73—Early persecutions, 73—Sacrifices required in the Gospel, 74—Preaching the Gospel for a century, 74—Experience same as in former days, 76—Meaning of salvation, 77—The Prophet Joseph's inspired words, 77.	
Richards, Elder Stephen L.	102
One hundred years ago, 102—The organization of the Church projected, 103—Intolerance and bitterness encountered, 103—A new kingdom, 103—That which prompted opposition, 104—Growth in spite of opposition, 104—The cause of its growth, 104—The outstanding accomplishment, 105—Two great armies, 105—Vital gifts, 106—Interest in missionary service not diminished, 106—Results more vital, 107—By humble men and women, 107—After a hundred years, 108—A rededication to a worthy cause, 108.	
Roberts, Elder Brigham H.	41
Robison, Sister Louise Y.	144

Second Day, Morning Meeting.....	50
Second Day, Afternoon Meeting.....	72
Sloan, Elder William R.....	114
Smith, Elder David A.....	83
Smith, Elder George Albert.....	64
The way prepared, 65—His promises fulfilled, 65—God's Church, 66—The laborers in the vineyard, 66—The words of the book, 66—The Lord working among the nations, 67—Growth in a century, 68—Gratitude for blessings, 68.	
Smith, Elder Hyrum G.....	173
Grateful for return of health, 173—Parentage explained, 173—Witnesses of the Lord's goodness, 174—Blessings for all, 174—Testimony of God's work, 175.	
Smith, Elder Joseph Fielding.....	89
Reaffirmation of faith, 89—Grateful for visions of the Prophet, 90—Grateful for restoration of keys of authority, 90—Thankful for new witnesses, 91—Born of goodly parents, 91—Hyrum Smith held keys jointly with the Prophet Joseph, 91—Oliver Cowdery's appointment, 92—Keys of power and authority taken from Oliver, 92—Another witness chosen, 92—Joint martyrs, 93—Joseph's opinion of his brother, 93—The children of the Prophet, 94.	
Smoot, Elder Reed.....	58
Announcement of truth in the resurrection, 58—Truth revealed through Joseph Smith, 59—Personal desires, 60—Blessing in keeping the sabbath, 60.	
Sunday, April 13, 1930, Tabernacle Services.....	178
Talmage, Elder James E.....	94
"Mormonism" a new light, 94—Condemnation, salvation, exaltation, 95—Gradations in the hereafter, 95—Law, not caprice, in divine administration, 96—Hell hath both entrance and exit, 97—The Lord is pleased with his Church, 97.	
Third Day, Morning Meeting.....	87
Third Day, Afternoon Meeting.....	111
Welling, Elder Arthur.....	130
Wells, Elder John.....	171
Wells, Elder Junius F.....	170
Wells, Elder Rulon S.....	69
Whitney, Elder Orson F.....	33
The lifted ensign—a call to Israel (dramatic poem), 33.	
Whitney, Elder Orson F.....	133
An age of wonders, 133—Errors of superstition, 133—A land of liberty, 133—A straw in the wind, 134—The marvelous work and wonder, 134—The signs that follow belief, 134—A typical instance, 135—Testimonies of the truth, 135.	
Woodruff, Elder Elias S.....	117
Young, Elder Levi Edgar.....	159
Young, Elder Willard.....	169

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